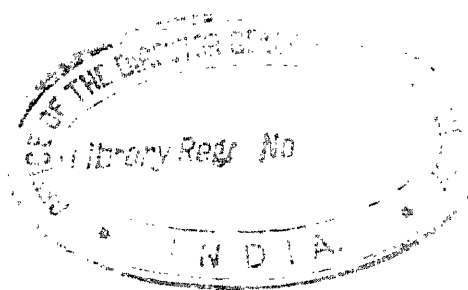


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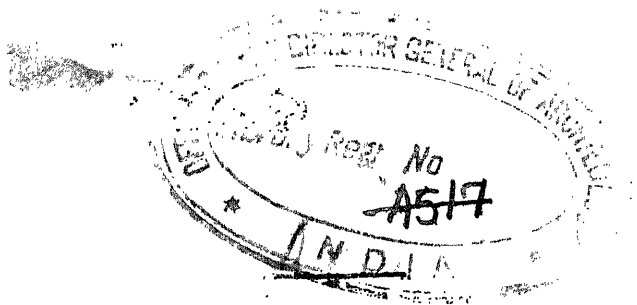
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THE REMMON KYŌ.

BY

Rev. A. LLOYD, M.A.

(Read, 27. Feb. 1901).

30 —

In Tamura Cho, Shiba, Tokyo, there stands a red-brick Presbyterian Church which will serve as a land-mark for my paper.

Immediately opposite the Church stands an old *Nagaya* with a large gateway leading into an extensive courtyard. When you enter the courtyard, there stands before you an oldish wooden building, not very ecclesiastic in appearance, and yet the lanterns, the alm's box, the glimmering candles, and the peep you get of an altar covered with offerings of rice-cake, all show that the building, originally a secular one, has been "made over" to suit some purposes of worship.

A few nights ago my footsteps took me in that direction about seven o'clock in the evening. As I passed the building, I noticed that it was lighted up, and that people kept entering it. There was evidently some service going on, so out of curiosity I entered.

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I found a very large Japanese house, fitted up after the fashion of a Shinto temple. In the centre stood an altar, or rather rows of altars rising up one behind the other. On these were some twelve cakes of *mochi*, and behind them burned a couple of hanging lights. The sanctuary was fenced off from the rest by a low rail. Outside the rail was a candle-stick for votive candles, and I noticed that, every now and again, a worshipper would come in, light a candle, and fix it on the candle-stick, so that by the time the service was concluded there were fully twenty candles burning.

Near the candle-stick, on the left hand side of what I may call the Nave, was a regular Japanese office-desk, with *hibachi* and tea-kettle, at which sat the care-taker and his family, while behind them I could see living-rooms, and rooms used for storing furniture &c.

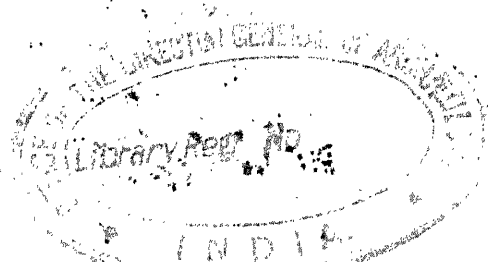
The Nave was entirely deserted, but on the right hand side of the Nave was a space of some 60 feet by 30, in which was assembled a pretty numerous congregation listening attentively to sermons. They were all people of a low class, about one half being men and the other women, and, as far as I could see, mostly middle-aged. They seemed to be listening with great attention, an audible murmur of assent running through the audience from time to time, while, at somewhat longer intervals, the whole congregation would give three quick crisp claps of the hands, and mutter what seemed to be some religious formula.

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The preachers were four in number. When I entered, a woman of some thirty years of age was seated on a cane-bottomed chair on a platform, preaching in a very quiet and simple manner, without any raising of the voice or gesticulation. She wore a richly embroidered robe; and when her sermon was ended, her place was successively taken by two men, dressed in the ceremonial dress of Shinto priests. These men also talked simply and quietly, without any straining after effect. At the close of the third address it was announced that the next speaker would be "*Waga Shi*"—"our teacher," an announcement which immediately produced a hum of appreciative expectation. The cane-bottomed chair was removed, a plush-covered arm chair was put in its place, the attendant priests and women went out of the room, and presently returned in procession, leading in an elderly woman of sixty or thereabouts, clad in an embroidered vestment, very stout and short of breath, who had to be helped up on to the platform in a very undignified manner.

Her address did not differ either in manner or in matter from those of the other speakers. It was very hard indeed to gather from the sermons what was the body of doctrine that they wished to present to their hearers. Indeed, they seemed to try to discard doctrines and preach facts. One of the men said, and his words were in substance repeated by them all, "There is a great difference between *ri* and *butsu*, between theory and fact. It is very



difficult to talk about *ri*, but you all know as a fact that there are some amongst us here, whose crooked legs have been straightened, whose eyesight has been restored and whose general health has been recovered by following this teaching with faith."

In other words they claimed to be faith-healers, and whilst no mention was made of anything like a future life, present cure and present health and happiness were continually set before the audience as the object and reward of faith.

The interest centred in the woman spoken of as "*Waga Shi*," who seemed to claim to be the foundress of the sect, as she was always talking of "my doctrine," "my religion." It will be interesting to give some account of her.

On the 12th of November in the 5th year of Kwansei (1798) was born a man of the name of Yanagita Ichibei-mon, son of one of the retainers of the Daimyō of Kokura. In the 5th year of Bunsei (1821) he took his father's place in the Daimyō's household, first as Librarian, afterwards as Inspector or Superintendent, and later still as Master of Ceremonies. In February of the 14th year of Tempo (1841) he retired from active service, took the name of Sonyū ("religious novice"), and from that time until his death, which occurred at the age of 84, on the 12th October, in the 10th year of Meiji (1877), devoted himself entirely to a religious life.

His character was simple and studious, his public duties required from him a knowledge of fencing, and military science, of the routine of a large household, and of such political science as was known and needed in those days. He further took great interest in philosophy and religion, and, having access to the Daimyō's library, was able to give full scope to his inclinations. But about the time that he retired from active life he claimed to have attained, either by intuition or inspiration, to a direct knowledge of the Central Truth of all religion (*myō-hō*), and from that moment he gave up his books and set himself to practising *Tendō*, the way of Heaven.

About this time he came in contact with a woman named Shimamura Mitsu, who suffered from some malady which defied the skill of the physicians. Yanagita prayed over her (I have two accounts of this—one says that he prayed, the other that he performed a magic charm), and, as a result, the sickness was cured. Shimamura was extremely grateful, and from that time desired to become his disciple. This however he would not permit for some time. After watching her carefully for several weeks, he decided to initiate her into his doctrines. "Learned men," he told her, "wise men, and clever men, have great difficulty about this way. You are a woman and cannot even read, but you have the right dispositions (*kiriyō*) and so I will teach you." Then he blew out the candle in front of him, and asked, "Where has the flame gone to? Think over your answer

for three or four days : and know that if you cannot understand this you had better be dead."

Shimamura took time to consider the mystery of the flame, and, when the three days were over, communicated her conclusions to Yanagita, who professed himself satisfied with her answer, and from that day commenced a course of initiation by giving her daily subjects for meditation.

According to the account given by Shimamura Mitsu herself, Yanagita had for a long time been longing to find a suitable successor. He was very diligent in praying for the world's happiness and salvation, and was fearful lest on account of his age he should be called away before he had communicated the mystery of Myō-hō to some worthy personage. One night, in a vision, the Spirit of Myō-hō appeared to him and said : "Fear not; a *Saviour* (kyūsei-shū) will come to you in your lifetime, and will shortly come to see you." Years afterwards, Shimamura, who was lame and troubled with defective eye-sight, hearing of Yanagita's great power, came to ask for the benefit of his intercessions. As soon as Yanagita saw her he greeted her with great joy. "You," he said, "are the Saviour pointed out to me by the Spirit of Myō-hō. I have been waiting 20 years to see you." Then she recovered from her lameness, the sight of her blind eye was restored, she became Yanagita's disciple, and, in process of time, his successor.

Yanagita and Shimamura now commenced a regular propaganda of their religion. A great Temple was built at

Kokura as an abiding centre for the faith, and, after Yanagita's death, Shimamura, who by this time was herself an old woman, came up to Tokyo to spread the doctrines.

The doctrines of the Remmon kyō are not committed to paper. The sect is called the Remmon kyō ("Lotus-Gate-Teaching"), because as the Lotus, rooted in mud, attains to a spotless purity, so the faith of the Lotus Gate Sect attains to purity in the midst of an evil world. It is needless to say how common the lotus is as a religious symbol in Japan.

The Remmon kyō claims to be a purified Shintō. There is a little poem which I got from a believer.

"Myō-hō is not Buddha's lore,
But a great torch on the path of Shintō,
To enlighten all men,
And abundantly to bless the world.

Wise men learning it become wiser,
Benevolent men increase in benevolence.
It must never be committed to paper,
Yet it is the foundation of truth.

It changes and has various aspects :
Prayer is a superfluity.
Its virtue blesses all the earth ;
You must ever observe it faithfully."

In the early stages of the movement, neither Yanagita nor Shimamura seem to have troubled themselves about theological tenets. They talked about *Myō-hō*, the mysterious law. But with that strong tendency to personification which is so marked in all ignorant people, very distinctly so among the lower class Japanese who form the bulk of their disciples, the mysterious law became personified, and *Myō-ho sama* is the God of the Remmon kyō.

When, however, Shimamura Mitsu came to Tōkyō to preach, and sought to obtain the recognition of the Government for her sect, she had great difficulty in doing so, because, as the sect worshipped no deities, it was suspected of being some form of magic and not a religion at all.

Shimamura therefore set up as the objects of worship the three gods who took part in the creation of the world — *Zōka san shin* —, i. e.

Ame no minaka nushi no Kami,

Takami musubi no Kami and,

Kami musubi no Kami.

These gods however are only considered as three manifestations of the *Ji-no Myō-hō*, "the mystery of things," and *Myō-hō sama* is still the God of the Remmon kyō.

The information I have hitherto given I obtained from a Manuscript note which one of my pupils got for me from a Remmon kyō believer. In the Yorozu Chōhō there appeared some years ago a long series of articles on this subject which I have been fortunate enough to secure.

Among other charges (among which, charges of immorality are frequently made though not so well proven), the writer of the Yorodzu Chōhō articles gives us a history of the development of the sect.

Its original founder, Yanagita, belonged the *Fujū fuse* sub-sect of Nichiren Buddhism. This sub-sect is notorious for its fanaticism and was proscribed throughout the Tokugawa regime on account of supposed destructive tendencies. When Yanagita's doctrine of the Myō-hō (which he must have got from this sect, as Myō-hō sama is a great object of Nichiren worship) came to be enshrined in a religious community, application was made to the authorities of the Nichiren sect to be allowed to become affiliated to them. The Nichiren authorities, however, not wishing to compromise themselves by patronizing a body which had sprung from the proscribed *Fujū fuse* sect, declined the application. Shortly afterwards, and chiefly through the influence of a man named Hirayama, application for permission to affiliate was made to the Taisei sect of Shintoism, and this application was received, apparently on the condition of coming up to the requirements of the Shinto faith by adopting the three gods before mentioned, as objects of worship.

The authorities of the Taisei sect do not seem to have had quite an easy time with their adopted daughter. Remmon is not genuine Shinto: it is not even loyal Shinto.

Every Shinto temple has a *honzon* (principal idol), and

all Shinto makes much of the worship of the divine ancestors of the Imperial House. The Remmon kyō has no *honson*, and no true object of worship except Ji-no Myō-hō, and pays no heed to the worship of the divine ancestors.

Its teachers, too, from Shimamura Mitsu downwards, are ignorant persons whose ignorance is not counter-balanced by superior sanctity. The authorities of the Taisei kyō have been obliged to protest against the employment of young women in the services of religion, against the allowing the sexes to sit together during service, and above all against the use and sale of holy water in the place of medicine.

The Holy water (*shin-sui*) is water consecrated by Shimamura Mitsu, and is drunk medicinally. Another form of administration is *fuki mizu*, the water being blown in fine spray from the mouth of the officiating priest after the manner employed by Japanese gardeners and laundrymen.

A third method of faith healing is one which has a strangely suggestive name, — *On iki wo itadaku* —, “to receive the divine breath.” In this ceremony, the believer is brought to Shimamura Mitsu for her to breathe on him, in order that he may recover his health.

A magazine (*Fushō shinshi*) is printed for private circulation and contains lists of persons who have been miraculously healed by the application of these methods. Only those who pay first-class dues are entitled to this magazine.

Every member pays 2 sen a month (*tsuki-gake-kin*), and a further sum, the amount and period of which I could not ascertain, named *Eizoku shū kin*, permanent fund. There are, further, members known as *Shayū* "friends," and *Tokushi sanscisha*, "special approvers," Only those friends and special approvers who pay at least 30 sen a month are entitled to the magazine, but all subscribers are entitled to Holy Water.

Another source of income comes from prayer fees. The Remmon kyō does not encourage its adherents to pray for themselves. Prayers should always be made through a priest, and there are fixed charges for priestly intercession.

The sale of charms is also said to be a source of great profit to the sect. The Remmon kyō has an amulet of its own, known as *Goshintai*, the Honourable Divine Body, which is said to contain the True Body of Myōhō sama. I remember a jinrikisha man showing me one with great pride and telling me it was his god. It is a little packet done up in the stiff paper known as Echizen Hōshō. On the outside are the words *Shin-jū*, "divine ball," and the name and address of the Temple issuing the amulet.

This charm is sold to believers at a high figure: and is said to cure diseases and avert danger — my jinrikisha man, who had just spilled me out of his *kuruma* ascribed to it the miraculous escape of his *kuruma* from what might have been a costly accident.

When the charm is sold the purchaser is warned that, if the packet be opened, he will be struck with blindness or, failing that, will die within three years.

The Editor of the Yorodzu Chōhō, however, opened the packet and found it to contain a strip of paper, 2 inches wide, 6 inches long, and bearing the words "Ji-no-Myōhō," "the mystery of things." The words are very indistinctly and very badly written; they are said to have been written by Shimamura Mitsu herself, and to be all that she knows how to write. It is said that in the Middle Ages, when the independent nobles of Germany had the privilege of waging private war, the privilege was so highly esteemed that many of them learned to write, solely in order to sign the declarations of war against their neighbours. So Shimamura Mitsu is said by her enemies to have learned to write, solely in order to sign the *go-shin-tu* as a source of revenue.

The power of the *go-shin-tu* is said to come not from the fact that it contains the sacred Name of Ji-no-Myōhō, but because it was actually written by Myōhō sama himself:—the identity between Myōhō sama and Shimamura Mitsu by a kind of hypostatic union, is so fully believed that what is predicated of the one is predicated equally of the other. Shimamura Mitsu is often spoken of as *Go sonshi sama*, or *Ikigami*, "the living deity."

Such are a few of the tenets and practices of one of the obscurest of Japanese sects. The Yorodzu Chōhō articles

contain a great deal of information, but they are of a polemic nature, and are mainly devoted to the examination of charges of immorality, fraud, peculation, and disloyalty brought against Shimamura Mitsu and her followers. But these are of no permanent value, and throw no light on the faith and practice of the sect.

It would be an interesting enquiry, if it could be prosecuted, to find out whether Yanagita the teacher of Shimamura had any access to Christian teachings. The one deity Ji-no-Myōhō, represented by the trinity of Shinto deities, the Zōka sanshin, the incarnation of Myōhō in Shimamura, the communication of the "divine body" to the believer in an amulet, the affusion of water in the *fuki mizu* ceremony, and the ceremony of "receiving the holy breath" from Shimamura Mitsu, all lead one to the conclusion that possibly Yanagita during his researches in his lord's library at Kokura in Kyūshū may have come across some book of Christian teaching which he knew how to manipulate for his own purposes.



NOTE.

THE REMMON KYO.

In my paper "Dogmatische Anthropologie im Buddhismus," published in Volume viii Part 2 of the Transactions of the Deutsche Gesellschaft für Natur und Völkerkunde Ostasiens, a summary of which I delivered as a lecture before this Society, I reviewed a book entitled *Bukkyō Jinsai Ron* which contained, among other curious information, rules for ascertaining the probable destiny of a dying man's soul from the appearance of his body at death. Thus it is said that if a man at the time of death turns black, it is a sign of a future re-birth in hell: if green, or yellow, of a re-birth among beasts, or among the hungry demons known in Japanese Buddhism as *gaki*. If the face does not change colour at all, the dying person will be re-born as a man; if his complexion is rosy, the mourners may comfort themselves with the thought that the deceased has been re-born in some part of Heaven.

In the same way, if a man has been a good man, and if, at his death, his feet grow cold first and gradually the

rest of the body, it is a sign of a coming birth among men. If the head and skull remain warm, the destination of the soul is Heaven.

If a bad man, in dying, loses his warmth first in the head, and gradually over the rest of the body, it means a re-birth as a hungry demon; if he dies before the lower part of the legs have become cold, he will be a beast; if the whole body, except the soles of the feet, is cold, he is on his road to a re-birth in Hell. A dying Saint retains the warmth of his body, even after death.

The Remmon Kyō also claims to have its means of discovering, not only the future, but the antecedents of the soul. The method is simple, and should be easily verified.

When a man is dying they take the palm of his hand, and write on it, whether with a *fude* or simply with the finger, his name, his address, and the place where he is to be buried. This writing, they say, will remain on the hand, and when the man comes to be re-born, the palm will still bear the name, residence, and place of sepulture of his deceased predecessor. (If I may be allowed the term).

The marks are indelible; they cannot be washed out except by visiting the place of sepulture, and rubbing the place with earth taken from the tomb itself. They claim, though, as might perhaps be expected, they do not offer any data for verification, that such cases have occurred amongst them, and I believe that they never omit the ceremony of writing on a dying man's hand.

When asked why these markings on the hand were not more frequently seen, they replied that it was a rare thing for a Remmon Kyō believer to be re-born amongst his own people. He might be born in heavenly or, at least, non-human circles, or amongst men of a different nation or creed, who did not understand the meaning of the hand marks. The total number of Remmon Kyō believers is not very great, and no other sect practises the marking of the hand.



REMMON KYŌ KWAI.

BY REV. D. C. GREENE D. D.

(Read 27 February, 1901.)

SOURCES.

- (1) *Fushō* 普照 Nos. 11-19 & 21-26. The *Fushō*, the Light of the Universe as the name may be translated, is a magazine first published, apparently, in March 1892. No. 11 is dated, January 1, 1893 and No. 26 was issued March 5, 1894. It is devoted to the interests of the Remmon Kyō Kwai and is made up chiefly of illustrations of the efficacy of the teaching of the sect, accompanied, however, by more or less historical and doctrinal matter.
- (2) *Kyōkai* 教海, that is, The Ocean of Teaching, Nos. 1-3 & 30-33. No. 1 is dated May 5, 1894 and No. 33, November 7, 1894. The *Kyōkai* is a continuation of the *Fushō*, the name and some unimportant matters of form alone being changed. In spite of the nominal absence of twenty seven numbers (Nos. 4-29), this collection would appear to be a full set, the publishers having concluded, after the issue of No. 3, to reckon the numbers from the first number of the *Fushō*. Hence, with the exception of No. 20 of the *Fushō*, the series is complete from No. 11 of the *Fushō*, to No. 33 of the *Kyōkai*.

- (3) *Inshi Juichi Kyō Kwai*, "Eleven Irregular Sects," Perhaps *perverse* would be a better translation of *inshi*, for the term is evidently intended to carry with it a large element of opprobrium. Though the name indicates that it deals with only eleven sects, the author clearly thought that while in the business, he might as well write up a few more. The author is Itō Yojiro, at the time (1894) a citizen of Nagoya. A second edition appeared the following year. It is a polemic in the interest of Buddhism.

As a starting point for those wishing to study the irregular sects of Shintoism, this book is of much value, though, of course, it must be used with caution. While not paged consecutively, there are about 280 pages.

- (4) *Benmo*, published at the headquarters of the sect in Tamura Cho, Shiba, Tokyo. This is a small pamphlet of seventy five pages, written to refute certain alleged slanderous charges against the Remmon Kyō Kwai, which appeared from time to time in the *Yorozu Chōhō*, beginning with its issue of Feb. 22, 1894, at least this is the first number of the *Yorozu Chōhō*, mentioned in the pamphlet. The principal charges are distinctly summarised, so that there are brought together here within small compass, the best and the worst to be said about the Remmon Kyō Kwai.

- (5) *Rikugo Zasshi*, No. 237, October, 1900; an article, entitled *The Founder of the Remmon Kyō and her Doctrines*, by Tokusaburo Hachihama, the author of the well-known book whose English title is "Superstitious Japan." This article is based chiefly, if not altogether, upon the magazines and pamphlets mentioned above, which I had loaned him for the purpose.

All the foregoing, except the *Rikugo Zasshi* article, were collected in connection with the preparation of a paper on *the Tenrikyō*, which I had the honor to read before this Society a few years ago. It was my purpose at that time to write an account of *the Remmon Kyō*, also, but as I had reason to believe that I might secure reports of a few sermons, I postponed the matter. The assistant upon whom I was relying, a very efficient newspaper reporter, was taken ill and shortly after died. He carried his investigations far enough, however, to satisfy me that the difficulty of securing reports at that time was very great, practically insurmountable, because of the extreme suspicion induced by the severe attack upon the sect by the *Yorozu Chōhō* already noticed. Soon after, I left Japan on a furlough and my investigations were discontinued.

A few days ago, I had the privilege of reading Mr. Lloyd's interesting paper, the fruit of independent investigation, and it occurred to me that the Society might not be unwilling to receive a few notes based on my own reading,

and bearing chiefly on points outside the scope of Mr. Lloyd's essay.

In the preparation of these notes, I have been under constant obligation to my friend Mr. Tokusaburo Hachihama whose article in the *Rikugo Zasshi* is referred to above.

The Early Life of the Founder.

It is not possible, unless by a very tedious examination of the registers of several different villages and towns, to fix with perfect certainty the disputed points in the life of Shimamura Mitsuko, the founder and present head of the Remmon Kyō Kwai. I say "founder" because, though, as Mr. Lloyd has pointed out, the teaching originated with Yanagita, the public preaching and the organisation of the sect devolved upon Shimamura Mitsuko. In what I have to say, I shall depend for the most part upon the authorised biography contained in certain numbers of the *Fushō*, indicating now and then the opposing statements of the *Yorozu Chōhō*'s reporter.

Mitsuko was born in the year 1831 (*Tempō Ni nen*) in the village of Yoshika, Toyoura District, Prefecture of Yamaguchi. Her father was Umemoto Rinzō, a farmer. There were in the family five children, Mitsuko being the second daughter, and the favorite of the household. Her older sister married early and removed to her husband's

home, while Mitsuko was selected as the heiress of the house. Accordingly when she reached the age of fourteen, a young man named Misumi Tamazo, the son of a fisherman, was adopted into the family as her husband. Pains are taken to say that this marriage was arranged through the mediation of one Miyake, probably for the sake of cutting the ground from under certain persons who charge that the marriage was not in accordance with the laws and customs of Japan.

So bright was Mitsuko that her father called her his "divine child" and sought suitable teachers for her, but she did not take kindly to books, and her teachers' efforts bore little fruit. On the other hand, she devoted herself willingly to sewing and other household duties. These duties did not, we are told, engross her thoughts, for she found time to ponder over the great problems of religion, and when she came within reach of Buddhist or Shinto priests, she plied them with questions which oftentimes troubled them sorely. She longed to know the principles from which the influence of the two religions went forth.

While her mind was full of these questions, it became necessary, so the story goes, for her husband to be retransferred to his own family in order that he might become his father's successor, as head of the family. This, of course, involved his divorce from Mitsuko, which she seems to have acquiesced in with true philosophy, apparently regarding it as opening a path into the world. At this point,

the *Yorozu Chōhō* interpolates an episode, which may or may not be true, namely that she lived for a time in Shimo-no-seki where she formed an alliance with certain speculators in rice, giving them the benefit of her prophecies regarding their ventures. The report further says that she also speculated in her turn for a time. Afterwards she drifted across the straits and was eventually received into the family of Shimamura.

The authorised biography, however, states that after her husband had been divorced, Mitsuko begged her parents for permission to leave home. Their consent having been received, she crossed over to the castle town of Kokura in Northern Kyūshū and became an inmate of a *samurai* family. Through the mediation of the head of this family, she was soon after married to Shimamura Otokichi, a dealer in rice, who is represented as a model of filial piety, for which he had been three times rewarded by the Daimyō of the Kokura clan, Lord Ogasawara. The marriage seems to have been a happy one and Mitsuko by her housewifely diligence greatly enhanced the prosperity of the family.

Unhappily, in 1852 (Kaei yo nen) what seems to have been a most severe attack of rheumatism reduced Mitsuko to an almost helpless condition. Her head was drawn down to one side, and one arm and one leg were sadly bent and stiffened. No physicians afforded any aid. She was in great distress. At this juncture a friend named Terazawa told her of Yanagita, a *samurai* of the Kokura

clan, who after having served his lord in positions of great responsibility with such faithfulness as to be marked out for special reward, was living in retirement and devoting himself to philosophic and religious contemplation. She was told that by recourse to this sage, she might hope, not merely to be cured of her painful disease, but also to gratify her desire for light upon the great problems of religion. Sure enough, at the first interview, the shrunken cords of her neck and limbs were suddenly relaxed with a snapping sound, and her distress was at an end. The suddenness of the recovery seems to have startled Yanagita quite as much as Mitsuko herself and to have convinced him that the prophetess of the new faith stood before him. He had feared that he might die and leave the world without the blessing of his doctrine, but now he might constitute this new disciple the depositary of the hardly gained truths and trust her to disseminate them through the world. Mr. Lloyd has given us the story of her subsequent relations with Yanagita and the progress of the sect.

It is, however proper to note that she is charged with having so far offended the sentiment of the community by her methods of propagandism, as to lead to a term of imprisonment for disorderly conduct. Her adherents, however, stoutly deny this, though they admit that she did incur the suspicion of the police and was summoned on one or more occasions to the police headquarters and subjected

to an examination, which, they claim, resulted in her complete justification.

It is difficult to believe that these suspicions were groundless or that Mitsuko herself lived an orderly life. The charges are quite circumstantial and affect her personal character as well as her methods of propagation. It is said that in 1875 Yanagita withdrew his sanction. This led to something like repentance on the part of Mitsuko, who begged to be received again as a pupil. After fifty or sixty days of instruction and meditation, Yanagita expressed his surprise at her attainments. On his asking her from what books she had gained such stores of wisdom, she replied, "my books have been the hearts of men. By reading them I have attained to knowledge." At this answer, the sage clapped his hands, and after a few questions, withdrew his protests against her teaching.

The Origin of the Sect.

It is quite plain that this sect had its source in the Nichiren sect of Buddhism. This does not mean necessarily that Yanagita, who seems to have possessed a certain amount of learning, had gone very deeply into Buddhist philosophy, but the name of the sect and the words *Nyōhō* which form the staple of the prayers of the faithful indicate the persistence of a habit formed under the influence of the Nichiren Sect. It is quite easy to believe the report that a

sister of Mitsuko was an inmate of a Nichiren temple for a considerable time and that Mitsuko herself was temporarily, at least, her guest. We are likewise told by certain opponents of the sect that Yanagita was living in a Nichiren temple when he wrought the miracle of healing.

This relationship is sometimes openly acknowledged and sometimes stoutly denied. For example, on one occasion Mitsuko in the course of a sermon said: "I was born in Kōkura, Buzen, in the family of a large sake brewer, and if I had not joined this sect I should have lived in comfort and ease; but Nichiren once prophesied that after three hundred years a woman should arise who would preach the doctrine of *Mjōhō*, the wonderful law, to all the world. I am the woman of whom he spoke. My teacher, Yanagita, was the second incarnation of Nichiren Shōnin and I am the third. It is only Nichiren Shōnin and myself who have been thoroughly versed in the mysteries of the *Mjōhō* and are able to make it effective. In other words, though I was born in the family of a brewer, the real fact is that Nichiren Shōnin rose again in my person."

On another occasion, however, she declared that the term Remmon had no connection whatever with Buddhism. The thought, on the contrary, was the direct suggestion of the lotus flower which rises in all its splendor out of its muddy bed. Just so the beauty of the new life, the effect of the *Mjōhō*, springs out of the sin and uncleanness

of the human heart. Consistency, that weakness of small minds, does not hamper Shimamura Mitsuko either in her autobiography or in her doctrinal teaching. There is in the magazines *Fushō* and *Kyōkai* what is reckoned philosophical reasoning concerning the relation of the *jī no myōhō*, the watch word of the sect, to the *ri no myōhō*. The latter is explained to be the fundamental principle underlying the "wonderful law," while the former is, as I understand it, the embodiment of the law in the gracious acts of the deity, in return for which believers offer their worship.

Divine healing, and protection from the various ills of life are granted in response to prayer. As regards this matter, the *Remmon Kyō Kawai* stands with the *Tenri Kyō Kawai* and many other irregular Shinto, not to speak of Buddhist, sects. That apparently miraculous cures are effected can not be doubted. That here and there men and women clothed with an unusual degree of hypnotic power should appear is quite to be expected. That these persons should be thought, and even think themselves, to be especially favored by the deity is most natural. Without going so far as to assert that they never seek to enlarge their constituency by unworthy means, it is practically certain that the starting point is a sincere belief in the supernatural nature of their special gifts.

On the ethical side, the teaching of the *Remmon Kyō Kawai* is, in common with most other sects of the Shinto,

the popularised Confucianism represented by the *Kyūō Dōwa* and *Shingaku Dōwa*.

Testimony to the Efficacy of the Myōhō.

The testimony of the faithful, as has been said already, forms an important part of the reading matter of the magazines. Among the letters is one from a man in Shanghai named Harding, who writes in the third person, under date of July 6, 1894, regarding the benefits which he himself had received from an amulet sent by Shimamura. There is no signature and the initials are not given. The letter refers also to the efforts of one Osugisan in behalf of the sect, as well as to the advantage she had derived from the Remmon Kyō Kwai.

Miraculous cures are especially numerous; but they are by no means the sole manifestation of the virtue of the *Myōhō*. One believer wrote from Hachiōji which had just been visited by a terrible conflagration. There had seemed no hope whatever of saving his house and the connected shrine, but as the result of his persistent repetition of the words *Ji no Myōhō*, in which he was supported by believers in numerous other places, to whom he had appealed by telegraph, the fire stopped just at his threshold, leaving him unscathed.

Another man, a fisherman, was caught in a fearful storm at sea. The numerous vessels near him were over-

whelmed by the enormous waves; but as he uttered the charmed words the waves which threatened his boat broke some distance away and his life was saved.

The following translation of what purports to be the written testimony of one of the faithful is one of many score recorded in the *Fushō* and *Kyōkai*.

FROM TAKAGI YUKA,

Wife of Takagi Sōjiro,

No. 14, Nichōme Kita Shinmachi,
Eastern District Osaka.

Age, Thirty two.

In the spring of 1883 I became insane and lost my true mind. I became like one in an empty world, and although my own mother was living with me, I did not recognise her as my mother, neither did I recognise my husband, Sōjiro. I flung things about, tore my clothes, indeed, everything which came into my hands, no matter what it might be, I flung about or smashed to pieces. By this devilish raving I caused immense distress to my mother and to my husband, Sōjiro. As there was no other way, they locked me up in a room and administered all sorts of treatment. Nevertheless, the insanity became more and more pronounced.

Then I was taken to an insane hospital, but still not the least benefit was received; so I was taken home again. While in utter despair of help from any human source, a caller begged my friends to visit the famous Myōken-san,

at Nose, saying that by such a visit accompanied by earnest prayers, fasting, bathing, and penance, the most obdurate diseases, whatever their nature might be, would be completely cured. So with the resolve to do what she could to heal her daughter's insanity, my mother took me to the temple of Myōken and went through the programme of prayers, fasting, and penance for three full weeks, but my disease became more and more severe in spite of all her faith.

Again she returned home, thinking that, as notwithstanding prayers to the Kami and the Buddhas the illness increased, there could be no help in this world and that rather than live on in constant torment, it would be better we should both die together and leave this world of suffering, and thus allow her adopted son, Sojiro, to live in peace. But though she several times made all her preparations, her mother's heart would not permit her to slay her own child, and we lived on the old life of torture. This continued for nine years.

One day after a most distressing experience, some one suggested that we try the virtues of the *Ji no myōhō sama*. He said that the most obstinate case of insanity could unquestionably be cured and that instantly; that in Osaka alone those who had experienced the efficacy of the *Myōhō* might be counted by thousands, and in Japan, by the tens of thousands. So my mother led me in joyous expectation to the temple and besought the help of the resident priest.

The priest on hearing the story said that insanity and the 404 other diseases, without exception, were due to a certain disease root and that if that root be not taken away, the disease would run on and terminate in an unnatural death; that among the deceased ancestors or other relatives there had been those who had died an unnatural death; that it was of the utmost importance that resort be had to prayer for their relief; that if this be done, and the souls in limbo be released, the insanity would at the same time unquestionably be cured.

As we listened, my mother remembered that an aunt and three cousins of mine had died as a result of insanity. This aunt had had an especial affection for me and had loved me more even than her own children. She remembered also that my attack occurred just forty-nine days after my aunt's death. During the nine years of my illness, nearly every day this aunt and my cousins used to appear to me and talk and play with me. Thus everything was in complete agreement, even in detail, with the statement of the resident priest.

So we prayed for these deceased relatives in due course on the next day, and that very night (I write it with the deepest reverence), I slept from early evening until half past eight the next morning, a peaceful quiet sleep, to the astonishment of those who cared for me. My body became light, as though a heavy burden had been rolled off my shoulders. My mother on seeing my quiet

sleep and the great change which had come over me was overcome with joy and gratitude. To receive an intelligent reply when she called my name seemed like a dream. She clapped her hands and ascribed all to the power of the *Ji no myōhō*. My husband, of course, I need not say, was greatly astonished at the exalted nature of the great law and its speedy efficacy, and my relatives, neighbors, friends, indeed all who met or even saw me, without exception, shared in this astonishment. From that time onward my health and complexion daily improved, and within a week my face which, on account of the distortion of my eyes, had resembled a monkey's, regained its human aspect. Within ten days my appetite returned and I ate my food with relish. I also gradually gained flesh.

Thus within the short space of about ten days by the honorable efficacy [of the great law] this insanity which had held me in bondage for ten years passed away, and I was able to take up again the different forms of womanly duty, to draw water, wash clothing, do sewing, etc. Again I was able to recognise my dear mother and to understand the requirements of filial piety. It was as though I were born over again. The precious, divine virtue of the great law can indeed hardly be expressed by voice or pen. In all the wide world there never was before a great sufferer like me, afflicted with a distressing disease which would yield to no medicine, neither to the efforts of Shinto or Buddhist priests, on whom pain upon pain was endlessly heaped,

cured so suddenly, through dependence upon the *Ji no myōhō*. * * * It would be impossible to express my sense of obligation, but by this brief letter I would reverently indicate to you one ten millionth part of the gratitude I feel.

The 26th year of Meiji,

TAKAGI YUKA.

Third month, twelfth day.

To the Honorable Chief, Shimamura,

The Great Teacher.

Conclusion.

A strange feeling comes over one on seeing the attempt to adapt the organised superstition of this sect to modern life. The temple in Shiba is, or was when I visited it, lighted by gas throughout the main audience room. The magazine gives the telephone number. In one of the philosophical dissertations, the English word *matter* appears written in *katakana*. Several of the words constructed from Chinese materials to represent the technical terms of modern philosophy find place also in such discussions. On one occasion, speaking of the way in which spiritual things take on the form of objective reality, a preacher said it was like the chemical action of sulphuric acid upon ammonia which reveals the reality of hydrogen.

Such attempts to adapt the teaching to the new type of mind, the fruit of the common school system, must lead to decay. Even now the impression prevails that the strength of the sect is waning. It will ere long pass away.



THE SUMIYOSHI MONOGATARI

TRANSLATED BY HAROLD PARLETT,
OF H. B. M. CONSULAR SERVICE JAPAN.

PREFACE.

MENTION is made by Sei Shōnagon, in the Makura-no-Sōshi, of a book called the Sumiyoshi Monogatari; but this work has not survived till modern times, and the present Sumiyoshi Monogatari is by a later writer. The date of its composition is uncertain.

Note. I have to acknowledge my very great indebtedness in this translation to Mr. C. I. Fraser, of Hakodate, for many valuable suggestions.

H. P.

THE SUMIYOSHI MONOGATARI

TRANSLATED BY HAROLD PARLETT,

OF H. B. M. CONSULAR SERVICE JAPAN.

Once, long ago, there lived a man who was both a Chūnagon¹ and Saemon-no-Kami,² and he had two mistresses whom he visited. One was the daughter of a mighty Shodaibu,³ the other, the child of a former Mikado; and, by reason of some affinity in a previous existence, it was his wont to spend his days in the company of the latter, until at length, before the eyes of men, unabashed he took her to wife. To them in time was born a little maid of such radiant beauty, and so sweetly in accord with her father's longings, that he loved her more than life, while his solicitude for her was without limit. And as the days wore, she grew up tall and strong; but when eight years had passed, the princess her mother fell ill, and, as time went on, the sickness increased; so at last she said weeping to her husband:

1. The sixth official in rank in the Dajōkwan or Council of state. The office was founded by Jitō Tennō in the 6th year of his reign, subsequently abolished, and restored in the 4th year of Keiun.

2. Chief of the guards of the Left (Saemon-no-fu) which kept watch and ward over the palace gates.

3. Were Samurai of the 5th rank, who had the title "Kami" bestowed upon them. They corresponded to the Sōnin (奏任) of to-day.

"My heart is sorely troubled for my little daughter, lest it happen that I die. Therefore, though I be gone, do thou not treat the child with unkindness. Hold her not in less consideration than thine other daughters; but, befall what may, offer her, I pray thee, to the Emperor for his handmaiden."

To this the Chūnagon, likewise weeping, made reply:

"I also am her parent. Shall I then love her less than thou dost?"

With such talk as this the days fled, and, for that this world is, alas, a place of sorrow and change, their converse became of the things which have been. And the princess died. Then the Chūnagon performed carefully, and with all ceremony, the funeral rites prescribed by custom, even though his heart was the while so torn with grief that he would fain have followed her on the road of death. But, when the short days of mourning, forty and nine in number, had passed, he took to wife the other woman, leaving his little daughter, who, already sad and lonely for thinking always of her dead mother, became nigh heart-broken when her father likewise deserted her. Then the foster-mother, seeing her bowed down with grief, as the twin-buds of the tender lespedza are bent with the dew, essayed in many ways to comfort her. And so the days sped on. From time to time the Chūnagon visited his daughter, and ever, as he went away, she would catch at the sleeve of his robe, weeping

for that she knew not whither he was going ; and, at the sight of her tears and her manifest desire to go with him, there would rise before his eyes the wraith of the dead one, so rending his heart with pity, that scarce could he forbear from weeping.

“ Ah, little one, how bitterly thou sorrowest ! ”

With these words and a story of his speedy return it was his wont to put her off and leave her, his own soul the while a prey to despair. Yet, though he went away, ever was he haunted by a sad wistful little figure, and he would fain have brought the child to live with his other daughters, but he remembered the adage, true then as it had been in days of old, of the step-mother and the step-child, and for that reason let her live on with her foster-mother, to whom it seemed that the child's beauty shone ever brighter with the passing of the days, so that at the sight of it she cried :

“ Ah me, the pity of things ! If the dead princess could but behold thee, what joy would be hers, and, oh, how sweetly she would love and care for thee ! ”

Many another fond thing she said as she stroked the child's hair and wept, for alas, there was nought to do but weep. At last, when the Himegimi was somewhat more than ten years of age, the foster-mother addressed the Chūnagon in these words :

“ When thy daughter was a little maid, it mattered not ; but surely thou hast seen, that, in these last two

years, she hath grown passing tall and beautiful! Therefore my heart is fearful for what may befall her in the future. What hath happened in the matter of presenting her to the Emperor, spoken of by the dead princess?"

"It pleaseth me well,"—replied the Chūnagon,—“that thou art thus careful on her behalf. The matter of the palace is likewise always near my heart, but nought hath yet fallen out according to my desire. Be that as it may, I will have the maiden brought to my house and strive my utmost for her sake.”

So the time of the removal was fixed for the 10th day of the 1st month. Then the Chūnagon departed; and, when at last the day arrived and he saw her, after his servants had brought her to his dwelling, talking in friendly fashion with his other daughters, he was glad and his heart was at ease. Fair were these maidens, the Naka-no-Kimi and the San-no-Kimi, though in different ways; fairer indeed than most, yet was the Himegimi even more fair than they. So wondrous was her loveliness, that one might call it radiant.

Now the foster-mother had a daughter named Jijū, who was but two years older than the Himegimi, comely of figure and of pleasing demeanour, having, withal, such a manner of speech, that all who heard had fain been like her. This maiden had been attached to the Himegimi as a companion, and they had lived together till that time, for neither could bear separation from the

other for even a short space. So the Chūnagon busied himself in preparing the West pavilion of his mansion with intent to place them there. But, in the meanwhile, what was passing in the heart of the step-mother? To the world she said:

"Ah! it hath oft been my desire to fetch the little maid to mine own dwelling, since the time when her mother died and left her lonely, but the matter hath ever been put off from one day to another. Now, however, I am glad, for the children can, in one another's company, while away the weary hours. Ah me! with what longing must her young heart recall those earlier days. Indeed, it is pitiful!"

As for the foster-mother of the Himegimi, who for long years had lived buried in a miserable dwelling, she wept for joy when she saw what had happened, and her heart, which had been clouded with fears, grew clear and glad once more; while again and again she cried that it was no longer hard to die.

Now, to the Naka-no-Kimi, because she was her own daughter, the step-mother had given a husband who held the office of Hyōe-no-suke,¹ and they dwelt in the West wing of the mansion. Here it was that the three prin-

1. The meaning given to "Hyōe" is "Guards Proper:" but it would seem in ancient times to have had a somewhat wider signification, to have embraced in fact the "army," when the army was attached to the Emperor personally. "Suke" was a title given to officials next in rank to the head of a government office. It is now a common ending to personal names,

cesses spent their days, amusing themselves in friendly guise together. But the foster-mother never for one moment forgot the charge of her dead mistress that the Himegimi should be sent to the Emperor's palace, so oftentimes she questioned the Chūnagon on the matter, and he as oft assured her that it was always in his mind but that he had not spoken of it to his wife, for the Himegimi was not her own child, and, therefore, she would not, even though he spake, bestir herself.

After this fashion the days went by, leaving the Chūnagon ill at ease and care-worn.

Now the Udaijin¹ had a son, who was a Shōshō² of the 4th rank, clever and handsome beyond most men, and in his heart there was from morn till eve but one thought, how to find in the world the lady of his desire. So his days were filled with melancholy. But there was in his father's household a menial named Chikuzen, who held the humble post of Sorasae,³ and this man had been Tonomono Taiyū⁴ in the service of the Chūnagon in the years while the first princess still lived, and had seen the Himegimi every day. And it chanced on a

1. Minister of the Right next in Rank to the Sadaijin (Minister of the Left) and third in rank in the Dajokwan: The post founded in the 4th year of Kōkyoku Tennō was abolished in 1885.

2. A Major-General. The third in command in the Imperial Body guard. There were two Shōshō, the Sakon-e-no-shōshō (Major-General of the Body guard of the Left) and the Ukon-e-no-shōshō (Major-General of the Body guard of the Right).

3. A kind of Jester.

4. Head of the keepers of the gate.

time, in the Western wing of the Udaijin's mansion, that, as he talked of people, saying both good and evil, he spake of this little daughter of the Chūnagon's first princess, praising her youthful beauty, and saying that the sight of it recalled to men's hearts the tender buds of the young lespedza. He wondered, too, into what manner of maiden she had grown, for years four or five had passed since the day of her mother's death and the time when he had last seen her. But, while he talked, the Shōshō, who was eaves-dropping, heard him, and, rejoicing at this good news, at once summoned the man to his apartments, where he addressed him in these words :

"Thou knowest well that in the world there are many maidens passing fair ; yet, for all that, are my days steeped in melancholy. Tell me hast thou ever cast eyes upon the daughter of the former consort of the Chūnagon."

"Truly I have," replied Chikuzen. "for I was of the number of the princess' servants, and, for that reason, often saw her daughter. Peerless was she in loveliness, and I have heard tell that the Chūnagon would fain send her to the palace, but is sorely grieved for that he hath not arrived at the fulfilment of his desire."

"Ah," cried the Shōshō, "wilt thou not make overtures to her on my behalf, and carry to her a letter from me?"

"I cannot tell," said the servant, "whether she will hear thee, nevertheless I am willing to carry thy letter."

When the Shōshō heard this, his heart was glad, and as it was the 10th month, he wrote on paper spangled with a design of red maple leaves, this poem.

The first rains of autumn

Are falling to-day.

I pray thee remember

They only make redder

The leaves of the maple.¹

Then he folded the missive and delivered it into the hands of his messenger, who carried it, as the shades of evening were falling, to the dwelling of the Chūnagon. And there all were filled with wonder to see him.

"How strange! Why hast thou come hither?" cried Jijū. "Ah how thou bringest with thee pleasant memories of the past!"

To this Chikuzen made reply. "My days have been so full of trouble and care, that, though I would fain have come to see ye, it hath not till now been in my power. Nevertheless I felt that I could not for ever solace myself with regrets and wishes. Therefore am I come to explain. Ever dear to me hath been the memory of the past, but it hath grown dearer as the years have crept on, and beyond endurance is become the craving

1. The Shōshō compares his love for the princess to the red leaves of the maple. They were red before the rain fell, so was there love in his heart for her before he knew her, and as the falling rain made the leaves redder so does the confession of his love make it burn brighter.

to behold once again the friends of former days." Such were his words, and of many other things he spake—gossip of old days and of what had befallen long ago—to all of which the Himegimi, who sat close by, listened sadly. But when Chikuzen left, he called Jijū aside and gave her the letter, saying that it came from the Shōshō the son of the Udaijin, and that, though he liked not being a party to such matters, because the sender was a person of such high estate and had moreover pressed him very hardly, it had not been in his power to say nay.

"What my mistress will think I cannot tell," replied Jijū, "but, for the sake of thy words, I will offer it to her."

Thereupon, having told the princess that such and such a letter had come, the maid opened it and laid the missive before her mistress, over whose face a deep blush quickly spread, though never a word fell from her lips.

"It is but as I should expect," thought Jijū. So she told Chikuzen, and, on the morrow, he went to the Shōshō and related to him all that had befallen.

"Indeed! Indeed!" cried the Shōshō. "And pray tell me what manner of maiden the princess is."

"She is like unto a being of another world, and such is her beauty, that all around her seems to shine. When I went to her dwelling, she was playing on the *koto*, and, as I spake to those about her of the things of long ago and of her dead mother, from time to time she sighed.

A fool were I indeed if I essayed to depict her form and features. Yet this much will I say, that her beauty brings to the mind a memory of the Ominaeshi,¹ what time it hangs drooping above the fence by reason of the over heavy burden of the dew, so that straightway pity and great love for the maiden possess those about her while the sleeves of the garments of even those who are strangers are too narrow for their tears."

Thus Chikuzen spake; and the Shōshō's heart, as he listened, was filled to overflowing with love for the Himegimi. But his only words were:

"It is the first time, and, for that reason, what she hath done is but seemly. Nevertheless, I pray thee, speak to her again and again, for, if I attain to my desire, I shall be grateful to thee even beyond this world."

To this Chikuzen made reply: "Though the world esteem me as one overlewd, I will strive to my uttermost, if thy desire, oh my lord! be so great.

When the Shōshō heard this he was exceeding glad, and again wrote a note which Chikuzen delivered into the hands of Jijū. But the tire-maiden said that her mistress had no knowledge in these matters and that it was pitiful to see the pain which the Shōshō's letter had given her.

"Were my lord base-born," replied the servant, "it were not possible even for me to speak of these things.

1. *Patrinia scabiosaeifolia*.

But better is a prince, the son of a prince, than the uncertainty of the palace. If thy mistress accepted my lord's suit, it would free thee from great anxiety, for, as I gather from thy words, her going to the palace will not be a thing easy of accomplishment; whereas my lord the Shōshō is the elder brother of the Emperor's consort and will presently be raised to higher rank. In beauty, too, of figure and of face, as in every other attribute, he surpasses all men. Thinkest thou that I should speak of these things if they were like to cause thee anxiety for thy mistress' sake?"

"Nay! it is not that," replied Jijū. "I doubt not the honesty of thy proposals; but my lord the Chunagon's sole desire is to send his daughter to the palace. Nay! I have no fear that thou comest harbouring ill designs."

Glad at heart was the Himegimi as she listened to their talk; but, when Chikuzen prayed her to give him some reply, were it but one single sentence, she said she had no experience in these affairs of love, and thereupon withdrew. So Chikuzen, seeing this, likewise departed and recounted to his master all that had happened.

"There is nothing strange in her answering thus," said the latter. "I pray thee ask her yet again, for I care no longer to live if I cannot by some means attain to my desire."

From that time a great melancholy fell upon him, and when Chikuzen saw this he went daily to the pavilion of

the princess, but, though he hinted often at his master's longing, it seemed to him of no greater profit than writing upon running water, so that at the last he grew weary of speaking.

In the meanwhile the Stepmother had heard a whisper of the matter, and, summoning Chikuzen, asked of him what manner of person he was who sent letters to her step-daughter in the West pavilion. For a short space he disputed with her, denying all knowledge of the thing, but at last, being hard pressed by her questions, confessed all that had taken place, whereupon the step mother cried:

"Ah, he is a prince and would fain be treated by folk with consideration! Far better than that motherless girl is my daughter the San-no-Kimi, a maiden of a proper age and of a likely height and figure! This is indeed a happy chance! Wherefore, lend thyself, I pray thee, to this deception, and I shall be grateful to thee even beyond this world."

And so cunningly she spake that Chikuzen could not withstand her.

"Verily!" said he, "often have I spoken to the princess, but never doth she vouchsafe an answer, and it is I alone whom my master chideth, and that so unreasonably, that I am sorely troubled. I doubt indeed whether she will even hearken to his suit, which sorely vexeth my heart. For this reason I will even do according to thy desire!"

So the step-mother was passing glad, and, taking up a set of "uchiki,"¹ gave them to him, saying that they were garments belonging to the San-no-Kimi : whereupon Chikuzen, greatly pleased, cried :

"I will surely tell my lord the Shōshō that the San-nokimi is the lady of his desire !"

"Yea ! Yea ! I beseech thee persuade him that it is even, so," exclaimed the step-mother in her joy.

So Chikuzen went to the Shōshō and spake thus :

"The matter is very difficult of accomplishment, but, an thou wilt deign to write yet another letter, I will again approach thy lady love."

These words heartened the Shōshō so greatly that he at once wrote this poem, which Chikuzen bore to the step-mother, announcing that it came from my lord the Shōshō.

As the smoke of Fuji,
Which never dieth
While this world liveth ;
So is my heart.

"Ah ! how beautifully he writes !" cried the step-mother smiling, and straightway bade the San-no-kimi send a reply. Now the San-no-kimi wist not that this was a cheat, and very beautiful and lovable was her maiden modesty, for, it was only when hard pressed by

1. A garment formerly worn by nobles immediately under the outer robes.

her mother that she took paper and brushes and ink, and, blushing deeply the while, wrote this reply :

Thou singest the smoke wreath
Up-curling from Fuji :
Bethink thee how swiftly,
In heaven's clear azure,
Fadeth thy emblem.

When it was finished she gave it to Chikuzen who laid it before the Shōshō saying that it was the reply to his letter. Then the Shōshō, all unwitting of the deceit which was being practised upon him, unfolded the paper in haste. And when he looked at the handwriting, it seemed to him to be that of a child. Nevertheless he was exceeding glad ; so many more letters passed between them. But, when the people of the Himegimi's household heard in whispers what was passing, they were vastly entertained.

In this manner it came about that, before many days had fled, the Shōshō paid a visit to the San-no-kimi and returned to his dwelling without noticing the deception put upon him, for, though she seemed to him very young, there was in that nothing strange. Again later, it befell that once he stayed with her throughout the day, and, as he gazed upon her, she seemed not so beautiful as report had said, though withal more beautiful than other maidens. So he continued to visit her. In like fashion the Chūnagon was unaware of the trick which had

been played, and, when he met the Shōshō, they talked together of a thousand and one matters. As for the step-mother, there were no limits to her consideration for the Shōshō, and she lodged him with her daughter in the Eastern front of the main building of the mansion.

Now, whenever the Shōshō passed through the house and looked at the West pavilion, it seemed to him that some one of distinction dwelt there and he marvelled what manner of person it might be. But the days passed leaving him wondering and unsatisfied, till, at last, there fell an autumn night, when, for very loneliness and weariness of heart he might not close his eyes in sleep. Outside, the world was drear and sad, and it was near the hour of midnight. Softly from time to time the wind went sighing among the reed-tops near his bed-chamber, a symbol, as it were, of himself in his nightly comings and goings; beneath his pillow the cricket chirped without respite through the darkness, while a bitter cold ran through his body and the tears rushed unbidden to his eyes. At intervals the door of the room swayed back and forth upon its hinges and then there came floating on the empty air the plaintive notes of a *koto*. Wondering where the source of this mysterious melody might be, he lifted his head and listened. Then he knew for a certainty that the sound came from the West pavilion. Long had he thought that some one of rank lived there, and now, more than ever, he pondered who it might be. But at last, as he lay thinking, he called to

mind a story told him, how the maiden to whom he had written played the *Koto*.

"Dost thou hear this sound?" said he to the San-no-Kimi.

"In truth I do, for I have been listening to the sad sweet melody since it began."

When he heard this the Shōshō doubted whether there were not some hidden meaning in her words, so he asked her who it was who played.

"It is my elder sister!" was her reply.

"Is that the wife of my lord the Hyōe-no-suke?"

"Nay! it is the daughter of the princess, my father's first wife, and oft she plays in this manner for her own diversion."

Thus spake she without after-thought and in such innocence of heart, that he could not help but feel pity for her, though his own heart was full because of the ignoble manner in which he had been tricked. "Ah," thought he, "how that maiden of the West pavilion must be laughing at my lack of wit!" And so bitter was his chagrin at Chikuzen's unfaithfulness, that, though it was still dark night, he went out, and summoning the man, heaped reproaches upon him. Not one word of excuse could the menial offer for himself and so deep was his confusion, that, had onlookers been there, they had pitied him.

"Alas! what boots it now to speak,"—cried the Shōshō. "We must even go on, making as though we

knew naught. But I bind thee strictly that thou refrain from talking of this matter to the maiden yonder in the West pavilion."

As he said these words Chikuzen reddened, and crying:—"Wherefore should I be guilty of such a deed?"—straightway departed.

For the San-no-Kimi the Shōshō felt that pity which is kin to love; but, as he brooded on his inauspicious quest, he called to mind that though men never lauded her, she was exceeding fair to look upon, and with that he fell to wondering how great then must be the loveliness of the Himegimi, thereby increasing the bitterness of his desire. So winter came and found him ever planning some device to gain a sight of her. At last he bethought himself that in some manner or other he would get speech of Jijū. Therefore, having written down upon paper all the desires and the feelings of his heart and thrust the missive into the fold of his garments, he went forth upon a day of heavy-falling snow to wander up and down near the pavilion on the West, till at length, creeping up to the closed lattice, he tried to overhear what was doing inside. And, while he listened, the princess within moved close to the gallery of the pavilion, and, with fingers gently straying over the strings of the *koto*, sang this plaintive little song:

"How lovely are the trees

'Neath the soft white snow!

Canst thou tell on which
The plum flowers blow?"

Then in a somewhat lower tone, with fingers still idly wandering over the notes, she crooned to herself these words;

"Oh think of Shirane¹

The mountain in Kai!"

"Ah, this is surely the Himegimi!" thought the Shōshō, and so quickly did his heart beat at the idea that, unable to bear it, he tapped softly at the lattice.

"This is strange!" cried Jijū, "who is it?"

But, when she looked out and saw him there, she was angered and made as though to retire; whereupon, catching at the hem of her robe, he thrust into her hand the folded letter.

"I fear the eyes of men!" was all he said, and went away, leaving Jijū astonished at the oddness of his manner. Then, wondering what the letter might contain, she opened it, and this is what she read:

"The pure white snow
Falls on the world,
And falling melts,
For fate will thus have it.
The pity of things
Is alas! that I die
For love of a maid,
And she does not know it."

1. i.e. covered with snow. Mount Shirane in Kai is 8,400 ft. above the sea-level. (v. Murray's Guide Book)

There were many things written down besides, and, when Jijū read them to her mistress, the latter had great pity of him. Nevertheless she said :

“ In the other days when he was a stranger, my heart turned not towards him ; and now, if the world hear of this, shall I fall into ill-repute. Wherefore I charge thee straitly that thou speak no more with me on his behalf.”

While these things were toward, the new year dawned, and, on a day a little after the 10th of the 1st month, the Naka-no-Kimi tempted her sisters with a story of the spring beauty of the Moor of Saga,¹ and beguiled them that they should fare forth privily to see it. And all their tire-maidens cried, “ Yea ! Yea ! of a truth it is beautiful ! ” So, having chosen certain samurai to accompany them, they set out in three carriages drawn by oxen. In one rode the Himegimi, in another the Naka-no-Kimi and the Sanno-Kimi, while in the third were the tire-women and the serving-maids, the beautiful borders of their robes gleaming beneath the reed-blinds. Now the Shōshō, hav-

1. In the neighbourhood of Kyōto famous for the beauty of its landscape and flowers. Cf. this well-known poem :

Sagaya

Omuro no

Hanazakari.

Uwaki na chō mo

Iro kasegu.

Kuruwa no mono ni

Tsurerarete

Soto medzurashiki

Arashiyama.

ing heard a whisper of these doings, went before them to the moor of Saga, and, hiding himself among the pine-trees, spied upon them as they came. The three carriages were drawn up side by side and the nienials and the drivers of the oxen sent off a little space, while only two or three of the samurai were called close beside the vehicles. Then the tire-women and the serving maids alighted and disport-
ed themselves, plucking up the young shoots of the pine-trees, while the Himegimi and her sisters, raising the screens of their carriages, looked on. In this manner the Shōshō was able to discern them even though it were but indistinctly. But presently the tire-women, unwitting that he lay hidden watching them, cried to their mistresses :

“ Oh, how beautiful the landscape is ! Look at it, we pray ye ! Indeed it is lovely, and all the flowers and the grasses are budding ! Ah, how it calls to mind the blossoms of yester-year ! ”

Thereupon the Naka-no-Kimi alighted from her carriage. Above an under-robe of crimson she wore a cloak of purple silk woven with a design of flowers, seeming, as she walked with long hair trailing to the borders of her garments, in truth a maid of high degree. Next appeared the San-no-Kimi wearing, over a kirtle the colour of the yellow rose, a cloak of green. Little indeed was there to choose between the beauty of them twain, though perchance the San-no-Kimi was a shade the lovelier. Then together they turned and asked the Himegimi why she did not like-

wise descend, and, as they stood, Jijū approaching said to her mistress :

“ All the others have lighted down why wilt not thou ? ”

So, last of all, came the princess clad in robes, both inner and outer, of the colour of the cherry blossom. Over them were drawn a pair of crimson *hakama*, and, as she walked, stepping on their long folds, winsome and debonnaire was her mien. Words could not paint her loveliness. Beyond her garments' hem trailed the thick tresses of her hair ; graceful was her stature ; dainty were her eyebrows and her mouth, and fairer by one degree was she than her fair sisters ; so beautiful in truth that, when the Shōshō beheld her, a terrible fear gat hold upon him lest she should be seen of other men.

So the maidens frolicked together all unaware that any man was looking on. But presently the Himegimi espied the Shōshō where he stood, beneath a great pine-tree gazing at them in rapt admiration, and, with a face suffused with blushes, she hastily took refuge in her carriage, though at that very moment she felt in her heart the first faint tremors of love for him. In like manner did all the others hide themselves, and in truth it was a pretty sight.

Then the Shōshō said :—

“ Being filled with a desire to see the moor of Saga, I came hither, and, while I took my pleasure, the wind bore to me the sound of wheels. Marvelling

who it might be, and deeming it strange that folk should journey in such fashion to this place, I hid myself and, spying upon you, found that by the favour of Heaven my secret prayer had been answered. In good sooth my heart rejoices that we have met."

Having thus spoken he recited this poem:

"Twixt me and the moor hung a veil
Of the mist of the Spring.
But I wandered this morn,
And beheld on the moor
The young shoots of the pine."¹

Thereupon the Naka-no-kimi said to the Himegimi that the lines were addressed to her; however, after they had whispered together, it was the Naka-no-kimi who recited in reply the following verse in which she essayed to ignore the meaning hidden in the Shōshō's words.

Sad am I, for I knew not,
When I came to the moor
On this morning of Spring,
That the pines were but pines
Of the hill Kataoka.²

Then the Himegimi, likewise disregarding his intent, followed suit with this poem:

1. The Himegimi is here compared to "the young shoots of the pine" and her lover would have her understand the difficulties he has encountered in his desire to set eyes on her.

2. The play in this poem is entirely on the word "matsu" which means both "a pine" and "to wait." The Naka-no-Kimi did not know that he lay hid in waiting on the moor, otherwise she had not come.

Let us hence for to-day,
Nor see them, nor touch them,
For we care not at all
For the pine trees, that grow
On Hitomi-no-oka.¹

Whereat the Shōshō, impatient of their slighting, drew near the carriage and cried:—

“What profits it that thou shouldst hide thyself?”

To which the Naka-no-kimi jesting added:

“Were the Shōshō here alone thou would'st without a doubt alight, but thou fearest in thy heart lest we have in some manner learnt of thy relations with him.”

When the Shōshō heard this he laughed aloud and said:

“Of a truth this is a pretty dispute! As for thee, oh Naka-no-kimi, thou art so beautiful that one might discern thy loveliness however black the night! Soft are thy words and fair spoken, yet I wager that many are the lovers' quarrels twixt thee and the Hyōe-no-suke. Hast thou no fear, oh damsel, on thine own account?”

Nevertheless, though he jested in this light-hearted manner, it was plain to see that his thoughts were fixed the while on the Himegimi. So in this fashion he went on, reciting many poems, till at last the day darkened and they all returned. But ever was the heart of the Shōshō

1. The play here is on the word “Hitomi” which besides being the name of a locality, also means “seeing a person” in other words “spying.”

haunted by the shadow of the Himegimi, which would not be driven away. At length it befel, in this season of his sorrow, that he met with Jijū and recounted to her how he had been tricked by base wretches.

"Alas! it is a hopeless pass!" cried he, "yet nevertheless, I doubt not to thee a pretty enough jest. Would that I might die, but oh, the pity of it, a man cannot thus easily throw away this mortal life! There is one thing, however, that I would fain tell thy mistress. Behold this paper."

With that he showed her the letter, and would have given it into her hands then, as likewise on many later occasions, but that she refused, saying to him:

"It was no light matter in the old days to speak to the Himegimi on thy behalf, but now thy wish is well-nigh impossible of accomplishment!"

"Ah me," cried the Shōshō, "how great a solace were it if thy mistress replied to me, even though but once!"

"I wot not if she will do even that for thee!" replied the maid. But, because it was hard to deny him, full often she essayed, in conversation with her mistress, to approach the subject of his love. All her efforts were, however, unavailing; wherefore the Shōshō, unable longer to endure the obduracy of the princess, fell to beseeching the Kami and the Hotoke to assist him. His heart was too full of desire for the Himegimi or he had gone gladly back to live with the San-no-Kimi; so he sought consolation in

visiting Jijū; and, because it irked him sorely if he could not see the West pavilion, were it even but the outside, his habit was to call upon the San-no-Kimi, and, as he passed the Himegimi's apartments in the evening twilight and the early dawn, to sing in plaintive tone, while heavy-falling tears drenched the sleeves of his robe, a sad old song of bygone times.

After this fashion fled many days, till it befell that the foster-mother of the Himegimi, feeling that sickness was coming upon her, greatly longed to see her foster-daughter once again, and, for this reason, sent and bade Jijū ask the Himegimi to come to her bed-side. So the princess went privily and, when she had arrived, the foster-mother, rising on her sick-couch, addressed her thus, with bitter tears:

“Ah me! true is the saying that this is a world of uncertainty, for I, who love thee so dearly, am dying. Greater than all past longings hath been this craving to see thee once again—a token, I fear me, that my eyes gaze upon thy face for the last time. My chief sorrow till this moment hath been that thou art a motherless child, but now my fears are all for what may befall thee when I, thy old nurse, am dead. Oh! glad should I be to depart, could I but see thee married. But that I should be driven to leave thee without this consolation and wend my solitary way over the mountain of Shide, is in truth a bitter sorrow. Remember, when I am gone, I beseech thee, that Jijū is my daughter.

And, while she spake thus, weeping quietly, she stroked the long hair of her foster-daughter, who, with Jijū, both hiding their faces in the sleeves of their garments, burst into loud grief, crying :

“Take us with thee, we pray thee !” And when those who stood by saw this, their sleeves likewise were bedewed with tears.

Then the foster-mother said to the Himegimi :

“Leave Jijū here with me, I entreat thee, and do thou return to thine own home.”

So the Himegimi went her way alone ; but the sick woman grew worse, till at last, on the 30th day of the 5th month, to the exceeding grief of the Himegimi, she died. And the girl sorrowed doubly, both for her own sake and for that of Jijū now motherless, while the maid, on the other hand, forgetting her own loss bemoaned the loneliness of her mistress. In the meanwhile she faithfully performed the proper funeral rites, and, on the last day of the ceremony, the Himegimi sent her a gift of a set of garments which the princess herself had worn, and, on the hem of the under-garment, was written this verse :

When this garment wanders

O'er the mountain of Shide,

It will seek for twin-sleeves

Which once were a part of it.¹

1. Meaning that the foster-mother on her journey over the mountain of Shide would miss her two charges, and be anxious for their sakes. The Mountain of Shide in the Buddhist Hades is the hill over which the souls of the dead must travel.

But when Jijū received them, she lifted the robes to her forehead; and, caring not at all for the presence of others, wept bitterly. So the mourning continued till after the 7th day of the 7th month, and then the maid returned to her mistress. Now it befell on a night when the wan moon of early autumn was shining that, as the Himegimi and Jijū stood near the balcony of their pavilion, talking together tearfully of the sadness of life and the pity of things, the Shōshō listening overheard their conversation, and was filled with such exceeding sympathy and with such a desire to console them that he tapped gently at the lattice.

"It is the Shōshō!" cried Jijū, and with that she went out to meet him, saying:

"Ah! time was when I knew that sorrow brings pain, only because others told me. Now, alas, I learn it by hard experience."

"Ah me! alas, for the pity of things! there is truth in thy words," was his reply.

So they talked on deep into the night, till there fell upon the ears of Jijū, speaking forgetful of time and all other things, the sound of a temple bell.

"Oh!" cried she. "Listen! the bell is tolling the coming of the dawn."

"Let us make believe," he replied, as he looked out into the night, "that it is the curfew, not the morning bell;" whereat the Himegimi's heart was pitiful for his sake. And presently the day opened.

But the desire of the Shōshō for the princess waxed greater and greater as time went on, and at last he said to her:

"Listen to my prayer, I beseech thee, and send me a reply, even though it be but one word. Surely that is no hard thing to do!"

Then, after having said many another thing, which showed he loved her deeply and was true to her, he recited this poem:

"Wet are the grasses with dew
On an autumn night
Ah, pity them!
But pity even more him
Whose sleeves are wet
With idle tears!"

When Jijū heard this verse, she said to the Himegimi:—

"She has no heart, who feels no pity for others!"

Having spoken thus, she pressed her mistress to write a poem in reply; whereupon the latter cried:—

"Pity for him I truly feel, but I fear lest the world learn of this!

Nevertheless she wrote the following verse:—

"Fain would I show the dew
Which from the grasses falls,
When blows the wind at dawn and eve
Upon them."¹

1. Comparing the tears he has shed to the dew falling from the blades of grass.

With that she laid the paper down; but Jijū took it up and added :—

“ Even the sleeves of others
Are wet from the moment they follow
Their friends, and walk on the dew-drenched
Moor of Musashi.¹

Thereafter she gave it to the Shōshō whose heart beat loud for joy, when he gazed upon the writing. It was but one word of answer, yet gone was his desire to cast off this world, while such was his gratitude to Jijū that he sent her for answer these lines :

“ Oh ! glad am I if, mid the grasses
That grow on the moor of Musashi,
The purple heart of the Murasaki²
Beat kindly for me.”

But in the meanwhile many days and months had gone by and the Shōshō had become so enamoured of the princess that he cared nought for life, forgot the duties of his office, and would, had that been in his power, have faded away and died. While these things were toward, the San-no-Kimi, all unaware, wrote the following verse in which she gently hinted at the thought in her heart that he no longer came to see her :

1. Musashi the province of Japan in which Tokyo is situated.

2. The Murasaki (*Lithospermum erythrorhizon*) once a “meibutsu” of the plain of Musashi. The Shōshō takes it as an emblem of Jijū.

“ I think it sad
The tide so rarely full
Should quickly ebb.”

So, because he could not entirely cast her off, the Shōshō replied with these words :

“ I know not what it meaneth, but weary am I of this world, and a desire taketh me to retire into the depths of the mountains. Should this befall, would'st thou ever think on me ?”

“ How canst thou imagine,” said she, “ that I should forget thee ? Sad is my heart, for, though always I await thee, rarely thou comest; what then will be my grief if thou returnest nevermore ! With these words she fell a weeping so that the Shōshō, pitying her, said :—

“ Nay ! nay ! what I tell thee is not true !”

And that night he stayed with her ; but, as he returned to his own house in the morning, he stood awhile before the West pavilion to sing with plaintive voice this song :

“ Oh mistress mine ! Come out and see
Who passeth near thee
Then wilt thou know what love hath done
To one who loves thee.”

Now it befell that Jijū heard him ; whereupon she opened the lattice and asked him why he sang that song ; to which he made reply, that the world was growing more and more distasteful to him and that he therefore meditated retiring into the depths of the mountains.

Then replied Jijū in jest : " Ah ! if this be so, I also will come with thee in accordance with the precept of the Holy Law which saith " following joyfully with the whole heart," the more so as there is between thee and me that affinity of the grasses of the moor of Musashi. So at the last shall we sit together in paradise upon one flower of the lotus."¹

" Ah ! glad am I to hear this," cried the Shōshō. " Meseemeth as though I had met some learned eremite !"

Nevertheless though they often spake thus in jest, the Shōshō could not drive from his mind the face of the princess, so that he would say to Jijū :

" Ah maiden ! thou laughest at me yet know I that at times there is pity in thy heart for me."

Then it befell in the 9th month of that year, that the Chūnagon said to his wife :

" We know not what the future hath in store. Two of our daughters are married, and now my intent is to offer the Himegimi to the Emperor at the festival of the 11th month ; but I see thou carest little in this matter." And with that he sighed. Now his wife was jealous because he thought more of the Himegimi than of her own daughters, so she replied :—

" It were better that thou gavest thy daughter in

1. Ichiren-takushō (一蓮託生) of the Buddhists, where a man and a woman vow to sit together on the same lotus flower in paradise.

marriage to some great noble, for small are the chances of her finding favour in the eyes of the Emperor!"

"Indeed and it were a pity," cried her husband, "to give her to wife to some ordinary man."

So the step-mother promised to do her best, though in her secret heart she was casting about how she might besmirch the maiden's fair fame, and thus estrange from the daughter her father's love. In the meanwhile the month of frost¹ had come and the Chūnagon thought of nothing but the preparations for sending his daughter to the Palace, while the step-mother, though she made a fine show of busying herself to the same intent, was searching the while for some way to make her the laughing-stock of all the world. For this reason, when none were by, she said to the Chūnagon:

"There is a thing I would fain speak of to thee, for it were matter indeed of sorrow to me if, being aware of it, I held my peace. My desire is that the Himegimi should rise higher in this world than even mine own daughters; nevertheless, since the 8th month^{uz} of this year, there hath been happening that of which, till this moment, I knew naught." And with these words she burst into false tears.

"What is the matter?" cried the Chūnagon, filled with astonishment.

1. The 11th month (o. c.)

"It concerneth the priest who is steward of the Shrine of the Six Gables, a villainous fellow in truth. He is wont to visit the Himegimi, but it would seem that he slept over heavily this morn, for, as he left, he broke open the door of thy daughter's apartments, and in this manner betook himself off, not knowing that he was seen of others. That is why my heart is heavy!"

With that she called upon the Kami¹ and the Hotoke² to witness to the truth of her story. But her husband replied :—

"That can scarce be true! It might perchance happen to one of her tire-maidens!"

"Nay," said she, "for he came through the middle door. Dost thou think that I would repeat this story to thee on mere hearsay? Nay, indeed, for I have thoroughly enquired into the matter."

Nevertheless he would not believe her though she said many another thing beside this. Wherefore she took counsel with the foster-mother of the San-no-kimi, a tire-woman wicked and devoid of scruple, saying to her :

"The Chūnagon loveth better the Himegimi than my own daughters, so for jealousy's sake I have told him many ill tales of her, but in vain, for he will not believe them. And now, what shall we do?" To this the wicked woman made reply :—

1. The gods of the Shintō faith.

2. The saints of the Buddhist calendar.

"I likewise have been greatly exercised in this matter but hitherto have held my peace; now, however, I am glad because of thy words."

So they whispered together, and, when three days had passed, advised with an ill-looking priest. Not long after that the step-mother said to the Chūnagon:—

"Thou thinkest that what I told thee was a lie; but see for thyself how that priest is at this moment coming out of thy daughter's apartments."

And truly, even as the Chūnagon looked, the man appeared. But his only words, when he saw the fellow, were, "Ah! the foulness of the deed," though in his heart he communed with himself thus:

"Alas for this dolorous thing! When she was but a little child, her mother died, and, after that, her foster-mother. Ah! the pity of her evil fortune!"

Then he retired to his own apartments, and thus was there an end to his design of sending the Himegimi to the Palace. Later he went to his daughter's pavilion, and, looking at her who wist not what had passed, spake thus:

"Nothing happeneth but that which is very evil. Alas! it is bitter, very bitter to my heart!"

When the Himegimi heard his words she wondered what had befallen. But the Chūnagon, as he rose to depart, called Jijū and told her that, because a story had come to his ears of a wicked and disgraceful thing which

had occurred, he had abandoned his intention of sending his daughter to the Palace. Then, without further speech, he departed, while Jijū perforce held her peace for she knew not to what he referred and could therefore make no answer. Nevertheless she marvelled what the matter might be, and, ere long, meeting a woman named Shikibu,¹ an attendant of the step-mother, who was friendly with the people of the Himegimi, said to her :

“ Thus and thus hath the Chūnagon spoken. Hast thou heard what this thing is ? ”

Therewith Shikibu told her after what manner the Chūnagon had been deceived ; and when Jijū heard, she was sore afraid and told her mistress the Himegimi. So they communed together on the matter.

“ Alas,” cried Jijū, “ what shall it profit a child to live if she have no mother ? ”

From that time they brooded so deeply over their misfortune, that they twain quickly fell ill and took to their beds.

“ Of what avail is it to tell our people to keep silence in the matter ” sighed the Himegimi “ for, as often as we forbid them to speak, so often will my father’s name and mine be bandied here and there and ourselves covered with shame ! ”

While this was toward, the step-mother, rejoicing over

1. In reality the name of an office, not a person.

the success of her scheme, laughed in secret with the wicked woman. But the Chūnagon, though he had abandoned his design to send his daughter to the Palace, still hoped to give her in marriage to some proper person.

Now the Naidaijin had a son who was a Saishō and also Sahyōe-no-Kami, close on six and twenty years of age, surpassingly handsome, moreover, and pre-eminent in learning. This man having hinted at his desire to marry the Himegimi, the Chūnagon gladly gave his consent. So the wedding was fixed for the 11th month, and the Chūnagon, ignorant of the dire wickedness of his wife's heart, took counsel with her about it.

"The union is an excellent one!" said she; nevertheless in her heart she was sorely disappointed. So the Chūnagon went to his daughter's apartments and said to Jijū:

"Truly I am grieved that I have been constrained to forego my plan of sending thy mistress to the Palace; but, because I may not leave matters in this pass, it is my intention to give her in marriage to the Sahyōe-no-Kami in the 11th month. Bear this in mind."

Thereafter he bade repair the mansion of the Himegimi's mother in Sanjō Horikawa¹ and had all preparations made with intent to have his daughter live there. But the Himegimi was abashed that he should thus take thought

1. A quarter in Kyōto.

for her, even though he were her own father, and she desired greatly to become a nun and live in some far-away secluded spot; though Jijū endeavoured to console her, pointing out how great a sin it were to disobey a father who cared so tenderly for his daughter.—Better by far that she should unburden herself of all to him, maugre its being little to the liking of her step-mother.

As for the latter she was more than ever jealous over the turn of events, and took counsel in secret with the wicked woman, saying:

“Let us so compass it that she is kidnapped by the lowest scoundrel that lives.”

Thereat the wicked woman smiled and made reply:—

“I have a brother who is called Kadzue-no-suke, an old man of seventy years, with eyes which are red and sore. Only a little while past the wife of his youth died and he is desirous to find another; but no woman will listen to his suit; wherefore he makes great dole. I will tell him of this.”

Then the step-mother said: “I am indeed glad that our counselling together hath been of profit. Hasten, however, I beg thee, in the matter.”

So the woman went to the place where her brother dwelt and told him all that had befallen, whereupon his wicked ugly face wrinkled with smiles and he said:

“Ha! I am glad at this good news! Nevertheless my lord the Chūnagon is not like to give his consent.”

To this his sister replied:—"The Kita-no-Kata will take care that matters fall out properly."

"Oh, the good news! How fortunate!" cried he.
"Let us make all haste!"

So, when they had come to an understanding together, the sister departed and reported to the step-mother what she had done, in such wise that the latter laughed for very joy, saying: "Let us fix it for the 20th day of the month¹ when the gods leave the land!"

"Nay," replied the other, "but let it be on a day close after the 10th."

Now the friendly Shikibu overheard them as they whispered together and was so aghast at their wickedness that she went at once to Jijū and revealed to her all the step-mother's scheme to deceive them.

"Shame is mine," said she, "to be thus disloyal to my mistress; but this is a terrible thing and a black crime, and my pity for ye is such that I may not keep silence."

Then the Himegimi spake to Jijū:

"Weary is my heart that I have lived till this day. 'Twas thou that in the past withstood me when I would fain have become a nun, and thus hast thou brought it about that my ears listen to this shameful tale."

"Thou art right," replied the maid, "but never did I think that matters would come to such a pass as this."

1. Kaminashidzuki, the 10th month (o. c.) when the gods were supposed to depart for Idzumo there to meet in council.

"Now, however, thou must no longer hold thy peace," said the Shikibu, "but report the matter to my lord the Chūnagon."

"In that case," replied the princess, "I must needs tell my step-mother that her words are untrue. Nor is that all; for, even though this affair be cleared up, other and worse things will again and again happen. Who can say what manner of deceit she will next devise? Nay, I will flee into the unknown hills and there, a nun, drive from my heart all memory of this world."

"So let it be," cried Jijū. "And I too will become a nun and pray for my mother's soul, that its transmigration may be blessed. Alas, the pity of it for us twain!"

With that they fell a weeping so bitterly that the tears might be wrung from their sleeves; and, though they spake bravely of what they would do, both were too young and inexperienced to know whither to go or how to set about it.

"Ah," cried the Himegimi, "were my foster-mother but here, she would, in some manner or other, discover a way for us; but now, thou art my only help in all things, and lo! the month is near its end. Therefore must thou arrange the matter as best thou canst."

Whereupon Jijū replied:—"I know not at all what to do."

However, after long meditation, she bethought herself of the foster-mother of the late princess, who, when the latter passed away, became a nun, dwelling at Sumiyoshi.

"... "Dost thou remember her?"—said Jijū, as she described the woman to her mistress.

"Yea! I remember there was one such," replied the Himegimi. "How shall we let her know?"

At these words Jijū summoned a serving woman whom she knew well, for the wench had served in her mother's house, and to her entrusted this letter:—

"Long, yea, very long it is since I have seen thee! While the Himegimi was but a child, my lady, her mother, departed this life. Yet for all this, hath the daughter grown up a very gentle maiden. Later, my own mother died; so that now we are lonely and without friends, for which reason our hearts go out in longing toward thee, and we take it unkindly that, even though thou hast put aside the things of this world, thou never givest us news of thyself. Nevertheless we have bethought ourselves of thee, as a man bethinks him of his friend when he sees the way-mark of the 'grass of forgetfulness.'¹ Now there is a matter of which I would fain speak to thee other than by a messenger. Put on one side therefore all thy many duties and come hither with what speed thou mayest. Respectfully! Respectfully! This is a matter of grave import."

Having received the letter, the woman went to Sumiyoshi and told the nun why she was come. Then

1. The Day Lily (*Heimerocallis*) a plant which was supposed to possess the double gift of both causing forgetfulness and preventing it.

in haste the latter tore open the missive and with tears read what Jijū had written. And this was her reply:—

“In very truth I have put behind me the things of this world and now am sojourning close by Sumiyoshi. Yet morn and eve my heart goes out to my old friends, and thus I pass my days. When I departed from the capital ye were but as the tender twin buds on a tree-branch, and so great hath been my longing, since that time to know into what manner of maidens ye have grown that oft have I been sorely hindered in my religious duties. Thus is nepenthe but a name to me, who can never for one moment forget. Ah me! sorrow and dole are common enough in life! Time and again I said “I will go now,” yet went not; till at last your young hearts turned towards me and great is my joy that ye have broken the silence. Behold I come quickly in accordance with your desire. Respectfully! Respectfully!”

When the Himegimi and Jijū received this letter their hearts were a little lightened and they took counsel together how they should secretly leave their home. But all the while the daughter's heart was heavy with the foreknowledge of the depth of her father's grief when she had fled; for, though he had heard the evil tale of his daughter's unchastity, so far from treating her with coldness, he had been very pitiful towards her. So they bowed their heads beneath the burden of their trouble;

though, whenever the Chūnagon came to visit them, they feigned that nought was amiss.

In the meanwhile the Himegimi grew pale and thin and her eyes were tearful, so that her father spake of it to the step-mother, saying :

“The day draweth near for my daughter to go to Sanjo ; nevertheless her head droopeth very wearily and she hath become grievously worn and sad.”

To this the step-mother, grumbling, made reply :—

“Of what can she be thinking? Who is this man for love of whom her heart is sick?”

But the father would not believe the evil story of the priest, and sent many presents to Jijū for her mistress, at the sight of which the Himegimi, burst into tears, crying :

“Oh, how great is my wickedness! How deep will be the grief of my father who cares thus constantly for me, when I desert him and flee!”

Now it was about this time that the Naka-no-Kimi and the San-no-Kimi came to her and asked why her head always drooped so sadly.

“I cannot tell,” she replied, with sleeves all drenched with tears, “but of late the world hath seemed to me so sad and tired a place that gladly would I die. Will ye ever think of me if this befall?”

“Alas! Alas!” they cried—“the words of ill-omen! Wherefore should such a thing happen? Ah Jijū! When

thy mistress speaketh thus of dying so young, surely thy heart surgeth with tender love for her?"

"Meseemeth there is none but would remember my mistress even beyond this life. Doubtless ye speak in jest, yet alas, the pity of it! I shall never be able to drive away from my heart the words ye have spoken!"

Thus the maid replied, and, holding back the tears which rushed to her eyes at the thought that they were soon to part, she recited this poem:—

"In the forests of Ikuta¹ sad
Will I live,
In the province of Tsu.
But if life still be mine
We shall meet
Once again."

And those who heard her marvelled at the strangeness of her bearing; while the Sannokimi, whose heart was soft and full of sympathy, brushed away the tears which dropped unbidden from her lashes.

Then the Himegimi said:—"Like the dew on the grass is our fleeting life. We are talking together now, but how soon shall we die?"

To this the Naka-no-kimi made reply:

"At night together rest
By some affinity

1. Here was the once famous Ikuta-bayashi.

On one green blade of grass

Two crystal drops of dew.

Together they will fade

When daylight comes again!"

As the Himegimi and Jijū listened, the bitterness of the parting came upon them so vividly that they wept; while the hearts of the Nakanokimi and the Sannokimi were filled with a vague and groundless sorrow because life is fleeting and full of adversity. Looking on the Himegimi, it seemed to them that there was a strange quiet about her, and yet, when they mused upon it, this tranquility appeared after all not a matter to marvel at, for she was by nature pensive and silent. So they departed.

In the meanwhile the friendly Shikibu, whenever she had leisure, came to visit the Himegimi and Jijū, and, on a time, she said to the latter:

"The day is at hand when the Kita-no-kata will carry out her wicked design. What will thy mistress do? Of a truth I am deeply grieved for her sake!"

Then Jijū told her what was in the mind of the Himegimi and how she, for love of her mistress, would follow her to the world's end.

"Ah," continued the maid, in tears, "truly it is a pitiful story! We have asked the help of the nun of Sumiyoshi. I wonder what hath happened to her."

However, in a short while, the nun sent to tell them that she was at hand, and later that same day, when the

sun was set, a cart came from her to fetch them. So, when a message of reply had been despatched to her, they set to work with heavy hearts to gather together all their old and useless possessions. While they were thus engaged the Chūnagon came to pay them a visit, but they kept set faces as though nought unusual were toward. At last, however, the Himegimi, remembering that she was looking on her father for the last time, could bear it no longer. In her cheeks, from which all colour had fled, and in the tears which glistened beneath the thick tresses falling about her face was her grief made so manifest that her father, perceiving it, said :—

“Surely thy thoughts are full of thy dead mother! Or perchance thou art heart-sick for thy foster mother, or, mayhap, thou favourest not the Hyoe-no-suke. But, whatever be the cause of thy sorrow, thy duty is to confide to me all thy thoughts, for the child can never fathom the depths of the parent’s solicitude. Ah! my love for thee is not to be measured by words, and for thy sake I should not hold it a task overhard to count every hair upon thy head!”

“Oh, my father! neither of my mother, nor yet of my foster-mother was I thinking, but of the weary days when I shall no longer see thee. Therefore am I sad!”

Thus, tearfully, replied his daughter in a voice so low that it could scarce be heard.

At these words the Chūnagon, likewise weeping, said :—

"Even though thou art at Sanjō, yet will I never, so long as life endures, forsake thee. Oh! why shouldst thou dream such things?"

Having thus spoken he departed, and, as he went, his daughter lifted up her eyes to look once more upon him; but a blinding mist came over them and her heart for sorrow near stopped beating. So she and Jijū wept together the long day through, till, close upon the hour of midnight, there arrived for their service a cart drawn of oxen. But nothing did the Himegimi take with her save only a box of combs and a *Koto*. At the back part of the carriage rode Jijū. The time of the year was after the 20th day of the long moon,¹ and it was beneath its cold wan beams shining till the morning that, with hearts immeasurably sad, they fared forth upon their way. Across the wind swept sky in never ending skeins flew the wild geese with melancholy cry, and to the wayfarers it seemed that even these birds knew what had befallen. The moon, too, gleaming through the cloud rifts, appeared to shine upon them more pitifully than was her wont. At last they came to the place where the nun waited, and there they talked to one another of all that had happened, repeating their stories again and again.

"Of a truth thou wert right in thy decision," said the nun, as she wrung the tears from the sleeves of her

1. The 9th Month (o. c.).

black robe, "for the lot of a step-child is now, as it was of old, an unlucky one. And yet, what could even a step-mother find in thee to hate? Ah, the heartless creature! It is because this world is so vile that I have put it from me."

So they journeyed on as far as Yodo; and on that same night in the capital the Shōshō came to the Himegimi's pavilion and bade one of her women named Hyōenosuke make enquiry for Jijū. But in Jijū's room there was no sound, so the maid, thinking that she might be sleeping near her mistress, pushed aside the wooden screen in the Himegimi's apartment and looked in only, however, to find the chamber deserted. When she saw this a great fear seized her and she bade them question every one; but nowhere could the princess be found. There is some mystery here, thought the maid. Then someone suggested that perchance the princess was with the Naka-no-kimi or the San-no-kimi.

"Nay!" cried Hyōenosuke, "that cannot be, for it is not my mistress' wont to go lightly and without reason to the apartments of others."

So they all marvelled, asking one another what had become of the princess, and when the day broke they sought her in the places she most frequented and in her bedchamber. But there no sleeping quilts were spread; wherefore, when they saw this and how everything was folded up in order, all were filled with sorrow and began

to weep softly. In the meanwhile the whole matter was reported to the Chūnagon who was seized with such a terrible dread when he heard the story that, with a loud cry, he burst into tears of grief the like of which had never before been seen. Then it was that the Naka-no-kimi and the San-no-kimi called to mind the strange melancholy which had of late overshadowed their half sister, though they had thought it at the time a matter of small import. So the whole household was filled with such dole that even the step-mother made a semblance of sorrow and anxiety, and bade people go to the house of Jijū, for peradventure the Himegimi might be there.

Having given this order she took her place by the side of the Chūnagon, weeping false tears and composing her face to a set expression of grief. As for the Shōshō, he thought it was because the Himegimi had determined to run away that she sent him the gentle letter of reply; so, seating himself upon the wooden gallery of the pavilion of his ladye-love, he wept bitterly. While these things were happening, the San-no-Kimi, who had been wandering high and low in search of the Himegimi, espied at last a thin sheet of paper tied to a sun-screen of reeds. Nothing thinking, she took it and, looking, saw written in her half-sister's hand this poem :

" Ah ! ill do men speak of the pale maple leaves
On Tatsuta's¹ hill ;
Yet who among men will not pity their fate
When withered they fall ? "

There was nothing save these few words ; yet, as she read them, she was filled with pity. Then she showed the writing to the Chūnagon, and when he saw it he cried :—

" Ah me, sorrow is mine ! Surely never shall a child fathom the depths of a parent's solicitude ! "

With these words he hid his face with the writing and bowed his head. Thereupon the step-mother remarked :

" She is probably hiding with her lover, wherefore there is small fear of her being dead. Oh, my lord, thou sighest deeply, yet my grief is not one whit less bitter than thine ! "

" Ah," cried the Chūnagon, " I loved her more dearly than my other children ! Who in the wide world was like unto her ? Gladly indeed would I exchange my lot for hers, but alas, this is a world in which a man never wins to his desire ! "

In this manner he kept repeating again and again

1. Tatsuta near Nara, famous since time immemorial for the beauty of its maple-trees. The play in this poem is on the word "nakina" which means "of bad reputation" and also on the syllable "Tatsu" which, in connection with the word "nakina", quoted above, means "to be falsely accused of a crime."

the same thing, till at last the step-mother reproved him angrily and said :—

“Thou knowest not the many evil things she did, enticed by Jijū!”

“Ill indeed are thy words,” replied her husband. “I marvel how thou canst utter them.” And with that he sighed more deeply than ever.

In the meanwhile under the guidance of the nun the fugitives had come to the crossing of the river and, as they were ferried over, the rowers, plying their oars in the boats which floated gaily up and down the stream, sang with pleasing voices this song :—

“Mateless and lonely
On a sad sea-beach,
Stands a fair pine tree.”

To the travellers the whole scene was new and strange and for that reason full of interest. Away towards the capital nothing could be seen for the driving mist, save in the far distance the dim shape of the mountain Hi-ei.¹ Such a landscape it was as would fill with melancholy even the heart free from care. How dark then the gloom in that of the Himegimi, who, torn from a father to whom she owed so much and self-exiled from her tender-

1. In the neighbourhood of Kyōto, famous in Japanese history as the site of the temples which were the strongholds of the turbulent priests who were the terror of Kyōto in the 15th and 16th centuries, Cf. Murray's Guide Book.

hearted sisters, knew not whither she should turn her footsteps! Looking at her thus bowed down, the nun recited this verse:

“Many the years I have lived
A nun at lone Sumiyoshi;
Yet ne'er have I wept tears so bitter
As the tears I am weeping to-day.

At last however they reached the end of their journey. Before them lay the bay of Suminoe on whose shore houses had once stood. Of the torn ruins of these the nun had built her a dwelling overhanging the incoming flood in such wise that, through the spaces between the boards of the floor, the fish might be seen disporting in the water below. Far away to the south was the dim prospect of a village, before the houses of which the *mirume*, a weed of the sea, lay drying; while from the reed-thatched roofs thin tired wreaths of smoke rose sadly, looking, so far away they were, like the irregular lines of a poem written in faded ink. To the east was the fence of the garden, all interlaced with the tendrils of the morning-glory and its sister blossoms; on the sea-shore grew a wild profusion of flowers and maple-trees, and on the west stretched the boundless spaces of the sea. Through the long aisles of the pine-trees could be seen the ships plying to and from the island of Awaji; the torch-lights of the fishing-boats floating on the waves glimmered with a fitful melancholy, and the sun, as it set, seemed to sink beneath

the sea. To such a place as this in truth would no man come save he were driven by hard necessity. Lonely too and retired was the dwelling of the nun herself. Inside there stood three small images of the three Lords Amida, and before them at the rising and the setting of the sun, with face turned towards the west, it was her wont to offer up this prayer.

"Oh, Holy Lord Amida, Teacher of the Faith, Thou that dwellest in the Paradise of the West, succour me, I beseech Thee, in the life which is to come!"

As they watched the nun thus praying, a feeling of sadness filled the hearts of the Himegimi and Jijū that ever they had been born into this weary world, and they cried to her:

"Oh, let us become nuns as speedily as we may, and live as thou livest!"

But to this she replied:

"It importeth not whether the head be shaven or the hair grow long; only the heart availeth. Hearken therefore to the words of an old woman, for, an ye do not, she will leave ye and hide herself from your sight."

So they acquiesced, for it was hard to do other than they were bid. On the days that followed they read the book of the Holy Law before the shrines of the *Hotoke*, and made offerings of flowers. But in the capital the Chūnagon, with a heart full of his lost daughter, prayed that he might see her once again in this life; and the

Naka-no-Kimi and the San-no-Kimi talked together recalling all the doings of their half-sister and the thousand and one amusing ways of Jijū, wondering the while, pityingly, in what manner of place the fugitives sojourned and whether they ever thought of the capital and of their friends. Thus they kept the wanderers always in mind while in secret they wept.

But when the step-mother spied the traces of tears upon their faces she was angered and said:

"What is this? Why are ye for ever weeping in this miserable manner? Were it I to whom ought had happened, think ye that ye would grieve thus deeply?"

When her daughters heard these words, even though she who spoke was their mother, they could not help but feel that she was a woman cruel and hard.

In the meanwhile at Sumiyoshi winter had set in; the dreary loneliness had grown drearier; the fierce winds howled; and to the dwellers in the house on the sea-beach it seemed as if each overhanging wave were rushing to engulf them. On the boats which came driving shoreward from out of the deep sea the sailors with hoarse cries were piling in the bows reed-shelters to keep out the spray. A wild and picturesque scene it was. At Suminoe the reeds withered by the rime were all matted fast together, and among them the waterfowl in pairs were preening the frost from the coverts of their wings. As the Himegimi gazed on the scene the memory of her father and her

sisters rushed to her mind and she understood how deeply he and those about him were mourning for her. From that she fell to reproaching herself for the heinous sin of which she had been guilty in causing him such sorrow. Surely it was her bounden duty at the least to say that she still lived!

Now there was in the household a boy whom the nun had brought with her from the capital. Him the princess summoned and told that he should bear a letter for her to Kyōto, instructing him carefully at the same time whither he should take it, and charging him straitly to say not whence the letter came, but, as soon as he had carried it to its destination, to run off and return straightway to Sumiyoshi. Having thus admonished him, she gave the missive into his hands. So the messenger made all haste to the city and would have delivered the letter at the mansion of the Chūnagon, but the servant who appeared asked of him his name and whence he came. To this the boy replied never a word, and when presently the man came out again the messenger had vanished. Then the people in the Chūnagon's household, wondering what this letter might mean, opened it and read, written in the Himegimi's hand:

"Truly this is a sad and weary world and heavy is my heart with thinking that there are those who mourn for me thus vanished none knows whither. Ill have I acted in this matter, yet would I pray ye believe that

there were not lacking good reasons for my setting forth on this journey. I strive to console myself with the thought that ye pass your days in happiness and concord, and my prayer is that ye be one and all in health. "Ah me, how dearly would I welcome back those happy days of old, and alas, how I fear lest my lord the Chūnagon grieve too bitterly for me his daughter! Verily against him hath my offence been greatest! For myself, I drag along a forlorn existence and that is all. There is no more to say."

Nevertheless, carried away apparently by what she had already written, the Himegimi had added these verses:

"Evanescent are the dew-drops
Powdered o'er the morning-glory.
Evanescent is the heat-haze
Steaming from the earth in springtime.
What are these things? Thus men wonder.
Are they real, or a vision?"

* * * *

Oh! the howling wind of autumn
Rushing fiercely o'er the empty
Spaces of the world and bending
All the grasses and the flowers!
See! it scatters ev'ry gath'ring
Of the mournful crying *tsuru*.

* * * *

Oh! the diver¹ standing lonely
 On a sea-beach wild and dreary
 Close beside the waste of waters,
 With the hoar foam of the ocean
 Dripping from her meagre raiment,
 Spends her days, as I am spending
 Mine, and ah, alas, how vainly,
 Seeking aye to dry her garments!
 Thus my sorrow groweth ever.

* * * * *

No one draws the trailing tendrils
 Of the floating water grasses.
 No one comes to seek my dwelling
 On this bare and lonely hill side!

* * * * *

Where the mountain joins the valley
 Shallow glides the running water;
 Ne'er a thought hath it of flowing
 Homeward to its mother fountain.

* * * * *

Fast the bonds I forged of friendship
 Erstwhile round about my being;
 Yet who knows where now I sojourn

1. The Himegimi compares herself to a diver, one of those women, who, in certain parts of Japan, earn a livelihood by diving for fish; and, alluding to the story which had driven her from her home, gives her friends to understand that it were as hard for her to clear herself from the suspicion of having been guilty of unchastity, as for the diver to dry her garments.

Hidden, like a fallen tree-trunk
Buried deep in earth and grasses,
Or the fledgeling from the crane's nest
Soaring viewless in the heavens.
Yea! ye know no more my dwelling
Than ye know the distant bourne of
All the clouds of smoky spindrift.

* * * * *

They who fain would meet the loved one
In a vision of the night time,
Inside out must turn their garments! ¹
They who fain would meet the loved one
In the flesh, must cross the river
Flowing hard by Michinoku,²
In the distant land of Mutsu;
Okuma³ the river's name is.

* * * * *

Vain it were to turn your garments;
Vain for ye to cross that river

1. The thought is borrowed from a poem of Ono-no-Komachi which is as follows:—

Ito semete
Koishiki toki wa
Ubatama no
Yoru no
Koromo wo
Kaeshite zo
Neru.

2. Michinoku (Michi no oku) the modern Ōshū.

3. Okuma. There is a play on the first syllable of this word, which, written in Kana, means also "to meet."

Seeking for me, who have banished
 From my sight your friendly faces.
 Yet my yearnings they are many,
 And my musings they are many,
 Many as the silken meshes
 Woven in the spider's dwelling.

* * * * *

In this deep and gloomy valley
 Buried mid the ancient mountains
 E'en the bird's clear pipe is silent.
 Here it is that through the courses
 Of the slowly circling seasons
 I will spend my days in exile,
 Till the spirit leaves the body,
 Far away from human voices."¹

Then followed this short poem:

"If the plover on the sea beach
 Tell me never
 Whither it hath flown or wandered,
 I will follow
 When the tide hath ebbed, and closely
 Track its footprints."

It was indeed not hard for them to gather, as they read these verses, the evil straits of the writer. So they showed the letter to the Chūnagon, and, ah me! no words

1. The original text of this poem has been so badly mutilated that it is not possible to make an absolutely correct translation.

can picture his grief. With a loud cry he burst into bitter tears, bewailing most that the messenger had been allowed to depart; then covering his face with his daughter's letter, he bowed his head in a sorrow which was even more bitter now than when her fate was uncertain.

"What manner of place is it to which, unaccustomed to travel, she has wandered and in which she now spends her days?"

Thus he spake, while his grief waxed ever greater, so that at the last he vowed he would retire from the world and become a priest. But they who were about his person withheld him, putting forward as a plea the great joy it would be, both for his daughter and for himself, if he met her once again and still wore the garments with which she was familiar.

While these things were toward, the Shōshō, being very anxious to learn what had befallen, came to the apartments of the step-mother, where the San-no-Kimi, the sleeves of her garments all drenched with tears, told him the whole story. And when he heard her he said to himself:

"It is for pity's sake that she speaks thus to me."

So time sped, till presently, when with the first month of the year the season for promotion came round, the Udajjin was raised to the post of Kwampaku¹ while the Shōshō became a Chūshō² of the 3rd rank. Yet for this

1. Regent for the Emperor.

2. Lieutenant-General: there were two Chūshō, the Sakon-e-no-Chūshō and Ukon-e-no-Chūshō.

he cared nothing, but stood always before the shrines of the Kami and the Hotoke, praying them to reveal to him the place where his lady-love lay hidden. Nevertheless the months fled by and there was no sign. But at last it befell that in the ninth month he retired to worship at the temple of Hatsuse.¹ It was the seventh night of his seclusion there and he had passed it in vigil, when towards the dawn, having fallen into a gentle slumber, he dreamt that there appeared of a sudden at his side, one, a woman, who seemed of high degree. With half averted face she stood; but he caught her by the hand and turning her towards him gazed upon her face, and behold, it was the maid of his desire!

"Ah!" cried he, as joy immeasurable filled his heart, "where, oh where is it, maiden, that thou dwellest? Why hast thou been so cruel to me? Knowest thou how thou hast ever been in my thoughts and how I have sighed for thee?"

"Oh!"—whispered she in reply with tear-dimmed eyes,—“I wist not that thou lovedst me so dearly. Alas! I am grieved that thou shouldst have suffered thus. Yet must I bid thee farewell, for I may not stay with thee.”

At these words, however, the Chūshō caught her by the sleeve and withheld her. Thereupon she recited this verse:

1. Modern Hase on the banks of the Hasegawa in the neighbourhood of Nara; the site of the famous Hasedera.—v. Murray's Guide Book.

"I know not the name,
As I know not the sea's depth,
Of the place where I dwell
By the gray dreary sea ;
Though 'tis called Sumiyoshi
By the nun, and that meaneth
A place fair to dwell in."

With that she made to depart, and, when the Chūshō would have stayed her, suddenly vanished ; while he at the same moment awoke with a start to find that it was nothing but a dream. Then made he great dole, for he thought that had he wist this to be a vision he might have detained it longer. Nevertheless he took what he had seen for a sure sign from the gods and straightway went out into the darkness determined to search for this place Sumiyoshi. But to his attendants he gave out that it was his intent to take advantage of his pilgrimage of religious purification to visit the shrines of Ten-no,¹ Sumiyoshi, and other places, and bade them return to his father and acquaint him of this decision.

"Nay, lord," cried his people, hearing his words, "thou canst not go without attendants. Indeed it were not seemly on our part to desert thee in this fashion and return to Kyōto!"

So they would all fain have gone with him ; but he restrained them, saying :

¹. A famous shrine outside Ōsaka.

"I have received a revelation from the gods. For this reason do as I bid ye. Moreover there is another matter on my mind into which I would fain enquire. Therefore once again I charge ye follow my behest, for it may not be that ye come with me!"

With these words the Chūshō, having for his sole attendant one foot-soldier, set forth upon his journey. And these were the garments in which he was clad: a ceremonial robe of white, much frayed with long wear; above it a silken vest of pale purple colour; and over all a thin white cloak reaching to his knees. His feet were shod with sandals of straw and about his legs were gaiters. In this guise he departed and presently passed from their sight behind the slope of the mountain of Tatsuta. Then at last his suite, weary of crying to deaf ears, turned them about on their road to Kyōto.

On that very day at dawn, the Himegimi said to Jijū who lay on a bed behind her mistress:

"As I lay betwixt sleeping and waking, methought I saw in a dream the Shōshō lying at rest, with the bare grass for his pillow, alone in the midst of the silent hills, and, as I came upon him, his eyes opened and, beholding me, he seized me by the long sleeve of my garment uttering these words:

Mid the deep hills

Am I lost,

Having none to guide me.

Tell me oh, princess!

Where thou dwellest."

Thus, very pitifully, the Himegimi told her story to Jijū. Then the maid cried:

"Ah, full deeply in truth must he have mourned for thy sake! Hast thou no compassion on him; for thy dream is surely true?"

"I am neither a tree nor a stone," replied her mistress, "why then should I not feel pity?"

And in truth her heart was full of compassion for her lover.

Now the Chūshō was unaccustomed to travel, so that presently the blood began to trickle from his feet where the straw sandals chafed them. Scarce could he endure to drag one leg after the other, and even the wayfarers and the rustics on the road-side noticed him and exchanged glances with one another. At last, however, towards the hour of the bird,¹ after long and weary wandering, he was ware of a long line of pine-trees standing close together, with reed-thatched huts scattered here and there beneath them, and between the tree-trunks patches of shining sea. What the place was called he knew not, but being very heart-weary he sat himself down to rest in the shadow of a pine-tree and beckoning to his side a boy of some ten summers, who was

1. About 6 o'clock in the evening.

gathering the fallen pine-needles hard by, asked him where he dwelt and the name of that country side.

"It is called Sumiyoshi and this is Sumiyoshi itself," was the child's reply.

When the Chūsho heard the boy's words he was near beside himself with joy and at once went on to enquire whether in that neighbourhood there dwelt any people of quality.

"Yea, there is the abbot of the temple!"

"Well, but among them that sojourn here are there any folk from Kyōto?"

"There is the big house at Suminoe, the dwelling of the dame who is called the nun from Kyōto!"

Then the Chūsho, having questioned the child more closely, went on his way and so ere long came to the place. There it stood, a house on the verge of an inlet of the sea, very lonely and still in the light of the rising moon whose beams filtered dimly through the spaces of the trees. No sound was there of any life within its walls, and all the landscape round lay dreary and deserted. The night was falling, and beneath the pines stood the Chūshō gazing at their trunks and wishing vainly that these trees were but living men of whom he might enquire the names of the dwellers in that house. By the side of the evening sea the plovers, with plaintive call, were flying; in the pine-trees at the water's rim the wind sighed mournfully, and out of the empty

spaces of the air, there came slowly floating to his ears the sweet, sad notes of the *Koto*. Vain were it to attempt to describe his feelings as he listened to the heavenly music.

“Oh, the wonder of it! Surely this harp is played by no mortal hands!”

Thus musing he wandered on as one in an enchanted dream in the direction whence the melody came, and as he drew near to the house he could faintly hear in the apartments on the western face, which overhung the sea, the sound of one or two young voices, and among them that of one who sang as she played upon the *Koto*. Then he heard these words:

“At last I have grown used to winter, and am sad if I hear not the moaning of the wind among the pines and the lapping of the waves upon the shore. Ah me! Ah me! would that I could but show this place to my absent friends, for nowhere in the region of the capital is there aught like unto it!”

With that another voice, in recitative, took up the strain:

“Ah! sad is the twilight,
The twilight of autumn;
But saddest of all
To them that are exiles.”

The voice sounded strangely like that of Jijū, but he reproved himself for such a thought.

"Nay, it cannot be; it is but the vain imagining of my mind, which for ever harps on the princess."

So he stilled his wildly beating heart and, as again he listened, this is what he heard another sing:

"On the beach
Of Suminoe
Blows the wind
Among the pine-trees.
And it bideth,
Ever bideth,
For one coming
To this sea-beach,
Whither never
Cometh man."

And he knew the voice for that of the Himegimi. Filled with wonder was he at this strange happening; yet, to the Hotoke, for the sign they had vouchsafed him, was he grateful beyond words. Thus in the fullness of his joy he approached the portal of the dwelling, and knocked.

"Who is there?" cried Jijū, as she peered over a low fence close beside the wall. But in a moment she recognized the figure even in the darkness.

"Alas, the pity of it! my lord the Shōshō it is who stands outside. What shall I say to him?"

"Ah me," replied her mistress, "kind is the heart that thinks thus much on me! But inasmuch as I fear

lest people learn of this and speak ill of me, tell him, I pray thee, that I am not here."

So Jijū went out to meet him and said:

"Oh, my lord! Sorry is the place to which thou art come! Ah, how sick with longing for the past doth the sight of thy face make me! My mistress is lost, and so wild was I with grief when she vanished, that I wandered hither and thither all distraught, until I chanced upon this dreary shore. Greater than ever grows my desire for those bygone days, now that I have set eyes upon thee again."

Thus with fair words she strove to put him off; though her heart was the while so sad for his sake that a mist of tears quickly dimmed her eyes; while he on the other hand, as he listened to her words, was overcome with despair.

"Ah! Jijū! Jijū!," he cried, "it was for the sake of thy mistress alone that I came to this place, and thou art cruel enough, even though I have heard her voice, to tell me that she is not here!"

With that he hid his face in the sleeve of his white cloak, knowing not whether to be more sorry or glad. Thereupon the maid, feeling in her heart that there was reason in his words, went to take counsel with the nun who, when she had heard the story, cried:

"Blessed indeed is the fate that hath brought him to this place. Bid him at once to come hither, for I would have thee know that it is the bounden duty of

every being in this world to cherish a pitiful heart."

So Jijū went to the Chūshō and addressed him thus :

"My lord! Though it be unmaidenly of thy servant and lacking in courtesy, enter, I pray thee, this mean dwelling. For, in the first place, thou hast heard a voice, which recalls to thy memory one thou knewest in days long past. And if that be not reason sufficient, surely then is thy weariness after long journeying!"

With these words she stretched forth her hand and, catching the sleeve of his robe, drew him into an adjacent chamber in which there stood a single screen whereon was a painting done in the manner of the old Yamato school. Beyond this room stretched another containing likewise a screen of fine strips of bamboo plaited together, and on it there hung a white robe bearing a brodered design of leafless branches. Over all reigned an air of exquisite taste. Here it was that the nun awaited her guest; but, when she caught sight of his graceful limbs all bespattered with mud, of the blood trickling here and there from his feet, of his face all burnt by the sun, and saw his altogether pitiable plight, she came forward quickly, crying :

"Ah! my lord! Though Jijū hath told thee that thy princess doth not dwell here, it is not true; for she bides with me even as Jijū doth. The maid spake but as she was bidden; for though she pitied thee, she is but young and knoweth nothing of the world. As for me, far be it from

me to treat thee thee coldly or slightly. I have tasted both sorrow and joy on my path through this world and for that reason esteem thy coming as a fortunate falling out, and would have thee believe that I am very grateful for thy condescension."

With that she went to the Himegimi and told her what she had said, to which the princess made reply :

" Neither is it my desire to treat the Shōshō coldly or slightly ; but I fear greatly what may be said if this story reach the capital."

" There is truth in thy words," said the nun, " but it were meet on this occasion to take many other things into consideration. Even the rocks and the trees, things without souls, would be moved, saw they such constancy as this. If thou hast aught of regard for a poor nun, follow, I beseech thee, my counsel. But if thou preferrest to remain obdurate then will I cast myself into the river or the sea."

Having in this manner essayed by threats to frighten the princess, the nun turned to Jijū and bade her usher the Shōshō into the presence of the Himegimi. So the maid straightway reported to the Chūshō the mandate she had received ; whereat he was exceeding glad and begged her to comply with the bidding of the nun and bring him at once to her mistress. Quickly then the maid led the way to the apartment of the princess. By that time black night had fallen ; but for none of them was there rest or sleep. The long night through, with bitter tears in their eyes, they

told their adventures over and over again, till at last the darkness faded and the sun rose. Then the Chūshō could see the face of his ladye-love clearly, and it seemed to him that her beauty had ripened since the day on the moor of Saga ; while wild longing seized him as his eyes drank in the misty loveliness of her long tresses all disarrayed.

So two or three days passed. But it happened that in the province round about were many who had known the Chūshō in the capital and, when the rumour of his arrival in that country side spread itself abroad, they all came to see him. And, lonely though the place of his dwelling was, they sat beneath the pines taking their wine together in pleasant converse, to the unfeigned astonishment of the gaping country-folk.

In the meanwhile, my lord the Kwampaku in Kyōto, having heard that his son had gone unattended to Sumiyoshi, dismissed to their guardhouses ; the attendants, who had returned, while his son's intimate friends, the Saemon-no-suke,¹ the Kurando-no-shōshō,² and the Hyōe-no-suke, followed by others of the 4th and 5th ranks, set forth in a body for Suminoe to gain tidings of their missing companion. And when they had found him they said jestingly :

1. Second in command of the Guards of the Left. Of the three bodies of troops comprising the Imperial guard, that divided into the Sakon-e and the Ukon-e had the highest prestige.

2. A Chamberlain of the court, who in ancient times had charge of the important records.

"What dost thou expect to find that thou art come to such a hopeless place as this?"

"I came," replied he, "because of a vision vouchsafed me by the gods; but I remain because in this neighbourhood have I made a very dear friend."

At these words they all fell a-laughing, crying out at the same time :

"When a man journeys to the shrines of the Kami and the Hotoke he is circumspect in his behaviour. But thine indeed is a strange fashion of pilgrimage, for thou camest to worship and now we find thee in the pursuit of some maiden.

"I am much beholden to ye my friends," replied the Chūshō, "that ye should have journeyed thus far to seek for tidings of me, though in truth, were it not for such a chance as this, never would your eyes have gazed upon this fair countryside of Naniwa."¹

So they sat and talked together, till slowly the day darkened and the moon shone down on Suminoe so brightly that it seemed to float upon the waters of the bay; while the murmur of the wind crooning among the pines, and of the sea moaning along the shore was heard as far away as Awaji's isle. Such a paradise was this, that the Chūshō's friends one and all tarried on, whiling away the hours in jests and pleasant conceits. The Chūshō of the 3rd rank played upon the *Koto*, the Ku-

1. Another name for Ōsaka.

rando-no-Shōshō on the flute, the Hyōe-no-suke on the *Shō-no-fue* and the Saemon-no-suke sang, all to the delight of the Himegimi, Jijū, and the nun, whose heavy hearts were lightened as they listened to the melody. Then on the morrow when the sun rose, they called divers and bade them dive for pastime. But on that day great was the bustle and hurry in the place, for all were returning to the capital and the Chūshō was to take the Himegimi back with him as his wife, giving out that she was some country maiden. Glad was the nun as she looked at the princess thus returning with her lover; but bitter too was her grief when she turned to think of the parting so near at hand; and, when the Chūshō gave to her as a fief the place called Idzumo, all she said in reply were these words repeated time and again:

“Not for my future was I solicitous, but for that of the maiden, the Himegimi. Wherefore now may I depart in peace. Great joy is mine thus to speed ye on your journey to Kyōto; but sharp too is my sorrow that we should have to say farewell. Truly, whate’er befall, my tears must flow, never alas! to dry, till that day when I am gathered to my place among the Hotoke.”

Bitter likewise was the dole which the princess made when she left this countryside where two years of her life had passed, though both she and Jijū, as they talked together, pitied most the nun, for that having grown accustomed to their presence she would surely miss them

and long for their companionship. And as they conversed they turned their heads and gazed backward at the pines whose tops could be dimly discerned in the far distance peering between the gaps of the roofs of the village houses, while the Himegimi recited this poem :

“ Oh ! why are the sleeves
Of my garments wet ;
Though I stand so far
From the gray pine-trees
Of Sumiyoshi.”

So they journeyed on, the princess brooding always on the place she had left, till they came to the crossing of the river where were many folk taking their pleasure's in boats, who, when they saw the Chūshō and the Himegimi, fell to singing this song :

“ Light hearted they embark
In lightly floating craft,
For fickle pleasure's sake.
Ah ! well we know no day
Will pass but that some wave
Shall stain their gay attire.”

Thence the travellers wended their way to Yodo, and from Yodo to Kyōto to the mansion of the Kwampaku who was wood wroth with his son by reason of his escapade. Nevertheless, because the thing was beyond remedy, he built a pavilion for the bride and there he established them together. Soon, however, the story came to the ears of

the step-mother; whereupon she and the wicked woman were both exceeding angry and jealous, sneering at the folly of the Chūshō in taking to wife the daughter of a low-born rustic. But while they talked together in this fashion the Chūnagon sat brooding over his lost child more and more sadly as the days fled.

"Ah me,!" he cried, "my heart is foreworn and sad! Oh, that I might behold her but once again as she was in the olden days!

So it came to pass that by reason of this bitter and ever-increasing longing he grew to look aged and worn beyond the measure of his years, and at last the step-mother, marking it, said to him:

"I know from a sure source that the Himegimi ran away in the 11th month with a villainous priest."

But he replied:

"Though in thy story there were never a shadow of doubt, of my daughter alone could I not believe this. Yet what would it matter, even if the tale were true, compared with my joy to know that she were still alive and well. Ah, tell me who brought these tidings to thee! For I will set out and seek for her as long as life is in me, and when I have seen her once again, no more will the path seem hard across the mountain of Shide. Oh, in truth this is are glad news thou bringest me!"

When she heard him speak thus the step-mother was covered with confusion, and hardly could she stam-

mer out that she had forgotten who had told her. With that the wicked woman, hoping to help her mistress, said :

“ Was it not such and such a person, or perchance that other ? ”

But the Chūnagon was so overcome by their unfeeling conduct that he broke out into loud exclamations of grief calling many times on the Holy Lord Buddha for succour.

While these things were happening, the Himegimi was pleading with her husband to allow her to inform her father that she had become the Chūshō's wife and was living in Kyoto. To this however he would not agree, saying :

“ Even though I were to take careful counsel with him that thy presence here should not be revealed, yet would these women of a certainty discover our secret and invoke the Kami and the Hotoke to send us evil. Bethink thee that a curse, on whomsoever it fall, is a dread thing, and do thou rather make believe that thou art still at Sumiyoshi, where it was not possible to apprise thy father of thy whereabouts. I pray thee be not cast down, for in the end all shall be revealed to him.”

Notwithstanding this, so deep was the sorrow of the Himegimi, at the thought of her father thus left to mourn, that she said she cared not if she died.

“ Of a truth thou hast good cause to be sad,” replied

her husband, "yet for all that let matters stay as they are, and do thou keep silence I entreat thee!

After this they removed their dwelling to Nijō-Kyōgoku,¹ and so time passed till in the 7th month the Himegimi, who in the 10th month of the year before had conceived, gave birth to a beautiful man child, the joy and pride of his father's heart. It likewise befell that the Chūshō, without having solicited the post, was made Chūnagon, and very presently, Udaishō;¹ while the Chūnagon,² became Dainagon³ uniting with that post the office of Azechi.⁴ Then, on a day, it happened that the Udaishō met the Dainagon in the palace and remarked, as they conversed together, that the latter was grown very old and feeble; to which the Dainagon with tears in his eyes replied:

"Thou sayest I am grown old and feeble; but consider, I pray thee, the sorrow dwelling in my heart. Life is, alas, not a thing of which a man may lightly divest himself, for then were I dead; whereas I am still among the living!

And when he had finished speaking the old man wept before them all. At the sight of the Dainagon's grief the Taishō⁵ would have straightway revealed every-

1. A quarter of Kyōto.

2. Commander of the Ukon-e the second highest military post.

3. A Minister of state, 5th in rank from the Dajō Daijin.

4. An office corresponding to that of chief commissioner of police.

5. Abbreviated from "Udaishō."

thing ; but, as he pondered over it, silence seemed to him the wiser course. Nevertheless he could not refrain from tears, and on his return home told the Himegimi and Jijū all that had happened, who, when they heard his story cried :

“ Ah, it is as he always said ! The parent never ceases to think of the child ; while the child never once thinks of its parent.”

Then the princess in the bitterness of her heart went on :

“ Alas, what grief and solicitude are his ! To think, moreover, that never during these months and years have I told him where I dwell. The Kami and the Hotoke will surely hate me for an unfilial child. Ah me, a luckless creature, in all truth is woman !”

“ Thou art right,” said her husband. “ Full oft, since this feeble little creature was born to us, have I longed to show it to thy father but have refrained, fearing lest some calamity should fall upon the child. Yet be of good heart, I beseech thee, and wait but a little longer, for the time is at hand when all shall be made plain.”

Thus was it his wont to soothe her with fair words. In the meanwhile the desires of them twain in the matter of children were fulfilled, for the Himegimi was delivered of a little princess of radiant beauty. So the parents doted fondly on their children, and mid mingled tears and laughter the years rolled by till the boy prince was seven and his little sister five years old. Then the Taishō

and the princess agreed that they would divulge the whole matter to the Dainagon in the 8th month of that year on the occasion of the boy's ceremonial donning of the *hakama*. And at that very season, it having happened that the Taishō and the Dainagon met in the Palace, the former said to the latter in the course of conversation :

"We have fixed upon the 16th day of the 8th month for the ceremonial donning of the *hakama* by our children, and we hope that thou wilt be present. However, I shall speak to thee again more particularly on the subject."

"Ah, indeed, is that thy intention?" replied the Dainagon. "Alas! I am an ill-omened body for such a scene of rejoicing."

"But I have a special reason for asking thee to come. Therefore, I pray thee, fail me not!"

"If that be so, then surely will I be present."

So the day arrived and many Kandachime¹ and Den-shōbito,² friends of the Taishō, assembled at his mansion, whither, as the sun was setting, the Dainagon likewise took his way. Full and seemly were the preparations made, with nothing lacking; and, as all the officials of the Kurando³ came, great indeed was the number of the guests. Then, at the fit moment, the Taishō, catching

1. Nobles: the term was generally applied to Taishō, Dainagon, Chūnagon, Sammi, Chūjō.

2. People of the upper classes who had the entrée of the palace.

3. The Imperial Treasury. An office founded by Saga Tennō. To its charge were confided all the Imperial treasures and secret documents.

the Dainagon by the sleeve of his robe, drew him into an inner room and bade him be seated on a small cushion which the Taishō took up and placed before the reed-screen which separated them from the women's apartments. But behind this screen stood the Himegimi and Jijū peering at the guest. Who could fathom the depths of the daughter's grief and pity as she gazed? Still full of youth and strength her father had seemed when she last saw him, but now he sat there old and worn, his hair white as though snow were fallen on it, his forehead wrinkled like the waves of the four seas, and his eyes dull by reason of the many tears which had washed the brightness from them.

"Oh, the pity of it! the pity of it!" cried the Himegimi. And with that she fell with her face to the ground.

So they led forth the little prince and his sister that the Dainagon might bind the girdles of their *hakama*; but, when he gazed upon them, he lifted the sleeve of his robe to his face and bowed himself with grief, remaining thus for a great while. At last, lifting his head, he cried in a voice choked with tears:

"Very humbly I crave the forgiveness of ye all for speaking at a season of rejoicing like this of so ill-omened a thing. For this little maid is the image of the long-lost daughter for whose sake I mourn, and at the sight of her such a flood of memories of the past surges to my heart that I cannot keep silence."

Hardly could the Himegimi and Jijū refrain from crying aloud as they listened to these words, while the tears falling on the red sleeves of their garments seemed tears of blood; and even the Taishō, at the sight of the old man's grief could not restrain himself, but wept aloud in company with all the bystanders, both heartless and kind-hearted.

At length the feast was ended, and they gave to the departing guests suitable gifts, to each according to his degree; but, to the Dainagon, the robe very soft and smooth of a little maid, which to him seemed in sooth a strange gift as he cast it over his shoulder and went his way to his own home, where, on his arrival, he praised the beauty of the little princess to the step-mother, telling her of the kindly courtesy of the Taishō who had treated him as though he were an intimate friend:

"Ah," cried he, "how great my joy, were I but able to call those two little things grandchildren of mine! Happy indeed is their mother, country maiden though she may have been! Ah! and the little princess! Surely she is the image of my lost Himegimi when she was a child! Often will I go to visit them for they are very gentle and lovable!"

To this the step-mother made reply:

"He treats thee with such friendliness because of the relationship which once was between him and the San-no-Kimi. Oh, the pity of it! What a joy it had been

both for him and for us if those children were born of the San-no-Kimi! Ah me, the folly of his conduct!"

Then the wicked woman took up the tale, saying that the Kwampaku would have nought to do with the children, for that their mother was base-born.

Now it seemed to the Dainagon, as he pondered over the matter, exceedingly strange that they should have given to him a little maid's robe, old and frayed, moreover, with long wear. So he bade his servants bring it and lay it before him, and, as he looked again, he bethought himself that the garment greatly resembled the first which his lost daughter had worn; but, inasmuch as his dim old eyes might be playing him false, he turned the robe over and over again, examining it carefully the while. Then at last he knew that there was no mistake but that it was surely his daughter's; whereupon his heart beat fast and he fell a wondering how the garment had come into the hands of the Taishō and why the latter had given him so strange a gift. With that he hurriedly set forth for the mansion of the Taishō, having in his company no more than two or three attendants. But when he came to the gallery which encircled the outer apartments of the house the Taishō himself ran out hurriedly to meet him and begged him to enter.

"I crave forgiveness," replied the Dainagon, "for what I am about to say, which is both foolish and discourteous. I confess, however, that a continual longing

possesses me to be in thy house, and this is the cause of my now being here. But nay, there is more than that! Perchance my aged eyes deceive me; yet the garment thou didst give me yesterday seems the very same as that which my daughter first wore when she was a little maid. And so filled was my head with this hope that, caring not at all for what men might think, I came running hither."

Thus he spake while the Himegimi, listening to his words, waited with impatience, for surely now, she thought, would the signal be given for her to appear. But ere ever the Taishō said the word, both she and Jijū, choking with tears so that neither could speak, burst into the room to the unutterable astonishment of the Dainagon who at sight of them came near falling in a swoond.

"What! is it thou? is it thou? How comest thou here?" was all he could stammer out at first. But, presently, having somewhat recovered himself, he turned his back upon his daughter and facing Jijū addressed his words to her alone, saying:

"Perchance my daughter thought that it mattered not how she treated an unnatural parent, and for that reason never sent me tidings of her whereabouts. But what hast thou to say for thyself that thou didst not once give me news. Did I not treat thee with the greatest condescension and kindness? Oft hath it been my desire to die, for trouble and pain have been my weary lot; yet never hath my desire been granted me, and thus it befalls that

now by chance I see ye both again after long years. Ah! had I died before this day, still anxious for the sake of ye twain, I should have borne my burden with me into the next world and never might I have crossed the mountain of Shide. Behold me thus bent with years and sorrow; for ye are not rocks or trees that ye should not understand. Ah, cruel are the hearts of men! Yet am I glad that I have lived to see this day. Consider, for pity's sake, what a hard thing life hath been for me! Consider how I have wondered when the weary months and years would cease to pile themselves one on another! Nevertheless, oh joy of joys! the desire of my soul hath at length been gained."

With these words he burst into tears. Then the Taishō, the Himejimi, and Jijū told him all that had happened from beginning to end, and made clear to him that neither was it ingratitude nor yet forgetfulness which had kept them silent.

Rarely indeed hath there been such a tale as this either in days of old or yet in later times.

So the day darkened and the Dainagon returned to his dwelling. And when he had reached it he spake to the step-mother after this manner:

"At last have I seen my daughter, and it is as thou saidst; for of a truth she lived with that base priest on Higashi-yama. But I fear me that she is not much longer for this world, for her grief and trouble have been great."

"Ah! I am glad, exceeding glad," cried the step-mother, "that she is found at last. In what condition of life is she, and what is her mien? I pray thee tell me the story fully, for my heart is ill at ease for the sake of her."

"Someone," replied her husband, "who it is I know not, having falsely besmirched her fair fame, she fled and wandered away as far as Sumiyoshi where she was discovered by the Taishō who had sought for her when on a pilgrimage. He took her to wife, and they have lived together for many years; but for fear of the wickedness of this evil world have kept silence in the matter. Hearken well to my words, then wilt thou understand whether or no she fled with that low-born priest."

When he had said this the wicked step-mother could only stammer "Oh! oh!"; while her eyes blinked, her face reddened, and she was plunged into such confusion and speechless shame that not one word of excuse could she find for herself. But the Naka-no-Kimi cried:

"Oh, how thankful I am to hear the joyful news that the Himegimi is well and safe! Oh, the glad tidings! I will go to see her at once." And, though this bad woman was her own mother, yet was she filled with anger against her.

So the Dainagon unburdened himself of all he had thought and felt and of the bitter grief which had grown and grown upon him. Then, exclaiming against this weary world and the sorrow of having to dwell therein, he depart-

ed to live at a place called Sanjō Horikawa, which once belonged to the dead princess, taking with him nothing save the bare necessities of life. But when this came to the knowledge of the Taishō he said to the old man :

“Thou shalt not do this thing, for it is thy bounden duty to live in thine own house as heretofore !”

To this the Dainagon replied : “Such is my gratitude to thee, for that thou didst first rescue and take under thy care my daughter so sadly and helplessly wandering and then later reveal her to me once again, that I would not esteem it a hard thing to offer thee my head. Nevertheless, whatever thou mayest say, this one thing I cannot do.”

Then the Himegimi, likewise, very quietly and gently essayed to keep him in his old home ; but he would not hearken to her words and removed to Sanjō Horikawa. So the Taishō and the princess furnished him with all things necessary, and many of his old servants and others entered his household. The Taishō, however, exclaiming that it was not possible for him to sojourn there all alone, made his own aunt, a lady named the “Tai no on Kata,” live with the Dainagon as his wife. At that season likewise came all those who had been the Himegimi’s attendants in her father’s house and took service with the Taishō, and among them was the friendly Shikibu, whose peer the Himegimi thought the world held not. So, in the talk of all that had befallen in by-

gone days, and with mingled laughter and tears, time passed on. Till that moment my lord the Kwampaku and all other folk had treated the Himegimi as the daughter of some boor, but quickly spread the news that she was the daughter of the princess, the some-time wife of the Azechi-Dainagon, and then every one began to praise the marriage as an excellent one. Thus the story runs.

But when the Hyōe-no-suke and the Naka-no-Kimi heard the story they were abashed, while the latter was greatly wroth, notwithstanding that the culprit was her own mother.

"Ah, it is right," cried she, "that people should shun me now, for my own parent was guilty of the deed!"

So the two, husband and wife, wept all the days through; while in addition their influence waned. All this presently came to the ears of the Himegimi who no sooner heard it than, crying out that the Naka-no-Kimi was a dear friend of hers, she sent for her straightway and they conversed together of the extraordinary things which had befallen them. This was greatly to the liking of the Taishō who said that it was an excellent thing that sisters should live together in friendship. So the months and years passed and the world went well with the Taishō; for the Kwanpaku presently resigned his office to him; while the young prince, the Himegimi's

son, was made a Chūshō of the third rank on the occasion of his ceremonial donning of the Gembuku,¹ and the young princess became in her eighteenth year a lady in the palace. As for Jijū, she was the head of the attendants in the Taishō's mansion and came to be considered a person of such importance that they made her a Naishi.² All who saw that household were filled with admiration and envy. So the Taishō and the Himegimi lived in happiness and health through the long years of their life, but the step-mother was hated of all who saw her or heard her story. Night and morning she wept, and the tale runs that having fallen thus on evil days she presently died. As for her accomplice, she wandered about in miserable guise, a beggar. Thus was it in olden days with the wicked, and now still is, for which reason let all who read this story or hear it told bear in mind that they must, what e'er befall, be good and true.

1. The occasion when a youth donned for the first time a man's clothes and changed his name. This took place at the age of 15. The ceremony varied at different periods, the most modern consisting solely in the shaving of the forelock and the changing of the name.

2. A female attendant on the Emperor.

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Kirby, R. J. 8. Tsukiji, Tōkiō.
Kirkwood, M., Junior Carlton Club. Pall Mall, London,
England.
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MINUTES OF MEETINGS 1901.

“REMMON KYŌKWAI.”

A General Meeting of the Asiatic Society of Japan was held at the Parish Buildings, No. 54 Tsukiji, on Wednesday, March 20, at 4 p.m., the Rev. D. C. Greene, D. D. President, being in the Chair.

The Minutes of the previous meeting were taken as read.

The alteration of rule No. 15 of the Constitution proposed at the last General Meeting was decided on. Art. 15 now reads—“All members of the Society shall be elected by the Council. They shall as a rule be proposed at one meeting of the Council, and balloted for at the next, one black ball in five to exclude, but the Council may if they deem it advisable propose and elect a member at one and the same meeting. Their election shall be announced at the General Meeting following.”

The Rev. Arthur Lloyd then gave an interesting paper on the *Remmon Kyōkwai*. The paper commenced by describing a visit paid by the writer to a meeting of this sect of Japanese faith-healers in Shiba, Tokyo. The gist of the addresses delivered was to the effect that the believers knew by experience the marvels wrought by the exercise of their faith. No mention was made of a future life, the object set before the audience as the reward of faith being ease, health and happiness in the present.

The sect, it appears, was founded by Yanagita Ichibeimon, son of one of the retainers of the *Daimyō* of Kokura, who was born in 1798. His character was simple and studious,

and, retiring from active service in the household of the *Daimyō* in 1841, he gave himself up to a religious life until his death on October 12th, 1877. When he began his religious work he claimed to have attained to a direct knowledge of the Central Truth of all religion (*myō-hō*). About this time he became acquainted with a woman named Shimamura Mitsu who suffered from a malady apparently incurable but whom by his ministrations he restored to health. She eventually became the disciple of Yanagita and with him carried on a regular propaganda of their religion. A great temple was built at Kokura as an abiding centre for the faith and after Yanagita's death, Shimamura, then an old woman, repaired to Tokyo to spread her doctrines.

The doctrines of the *Remmon Kyō* are not committed to paper. The name "Lotus Gate teaching" is applied to the sect, which claims, to be a purified Shinto, because as the Lotus rooted in mud attains to a spotless purity, so the faith of the Lotus Gate following attains to purity in the midst of an evil world. *Myōhō Sama* is the god of the *Remmon Kyō*.

Mr. Lloyd then quoted from some articles which appeared some years ago in the *Yorozu Chōhō* giving a history of the development of the sect and bringing charges of immorality and other evil deeds against its adherents. Yanagita originally belonged to a branch of the Nichiren sect of Buddhists. The teachers of the *Remmon Kyō*, from Shimamura Mitsu downwards, have been ignorant persons whose ignorance is not counterbalanced by superior sanctity. The sale of charms is a great source of profit to the sect. Prayer should always be made through a priest and there are fixed charges for priestly intercession.

It would be interesting to find out whether Yanagita had any access to Christian teaching. The one deity *Ji no*

myōhō, represented by the trinity of Shinto deities, the *Zōka Sanshin*, the incarnation of *Myōhō* in Shimamura, the communication of the "divine body" to the believer in an amulet, the affusion of water in the *fuki mizu* ceremony and the ceremony of "receiving the holy breath" from Shimamura, all lead one to the conclusion that possibly Yanagita during his researches in his lord's library at Kokura in Kiushu, may have come across some book of Christian teaching which he knew how to manipulate for his own purposes.

Mr. Greene, after expressing his great interest in Mr. Lloyd's paper, the result of quite independent investigation, went on to read certain supplementary notes dealing with the same subject. First of all he indicated the sources from which he had drawn his information. They were:—

(1) Nos. 11-19 and 21-26 of the *Fusho*, Universal Light, a small monthly magazine of some twenty-four pages.

(2) Nos. 1 to 3 and 30-33 of the *Kyōkai*, Ocean of Teaching. This is the same magazine as the above though under a different name. After No. 3 was published the Nos. were changed to correspond with those of the *Fusho*, so that what would have been No. 4 of the *Kyōkai*, became No. 30 of the whole series.

(3) *Jushi Juichi Kyōkai*, Eleven Irregular Sects. This is a Buddhist publication written to antagonise such sects as the *Remmon Kyōkai*, *Tenri Kyōkai*, etc. In spite of its name, it deals with some nineteen sects, and covers about 280 pages.

(4) *Renmo*. This is a small tract of seventy-five pages written to refute the charges brought by the *Yorozu Chōhō*, to which Mr. Lloyd has referred.

(5) *Rikugo Zasshi*, No. 27 (October, 1900), an article entitled "The Founder of the *Remmon Kyōkai*, and her

Doctrines" by Tokusaburo Hachihama, the author of "Superstitious Japan." This is based on the foregoing and embraces little if any new matter. Mr. Greene indicated his indebtedness to Mr. Hachihama in the preparation of these notes, and then passed on to relate the story of Shimamura Mitsu, the founder of the sect, for in spite of her obligations to Yanagita, which Mr. Lloyd has pointed out, she claims that title for herself.

Shimamura Mitsuko was born in 1831 in the village of Yoshika, Toyoura District, Yamaguchi Prefecture, according to the modern political nomenclature. Her father was a farmer named Umemoto Rinzo. Although the second daughter, she was the favorite of the household and was selected as the heiress of the family. When she had reached the age of fourteen, the son of a fishermen living in an adjoining village was adopted as her husband. So bright was she that her father called her his "divine child" and sought suitable teachers for her, but she was not interested in books. Her main thoughts seemed engrossed in her sewing and other house-wifely duties. Still, it is reported that whenever she met either Shinto or Buddhist priests she plied them with questions which showed how anxious she was to learn the deepest mysteries of their respective faiths.

After a few years her husband was retransferred to his own family, that he might become the successor of his father. This of course involved his divorce from Mitsuko, which seems to have been acquiesced in because it opened a path out into the world. Some of the opponents of the Remmon Kyōkwai say that she went about this time to Shimonoseki and led an unsavory life there in connection with a company of rice speculators, to whom she acted the part of a clairvoyant. Afterwards she drifted across the

straits and became an inmate of a *Samurai* family of Kokura, Kyushu, until, through the mediation of the head of this family, she became the wife of one Shimomura Otokichi, a dealer in rice, who had won the favour of Lord Ogasawara of the Kokura clan.

Unhappily in 1852 Mitsuko became sadly rheumatic, an almost helpless cripple in fact. At this juncture she applied to Yanagita, who had gained quite a reputation for his skill in treating similar disorders. At the first interview the shrunken cords of her neck and limbs were relaxed. This evidence of her sturdy faith seem to have convinced Yanagita that she was worthy to be the herald of the new faith.

In the work of propagation she made large use of gatherings of the young of both sexes, and thus incurred the suspicion of the authorities. Her opponents claim that she was once at least imprisoned for disorderly conduct, but her friends say that though subjected to a strict examination by the police, she was acquitted; but it is said that even Yanagita withdrew his confidence for a time, though eventually she gave such proof of divine wisdom, as to set his suspicions at rest.

It is plain that this sect had its source in the Nichiren sect of Buddhism, though after it had been received into the Shintō fold, the attempt was made to deny its relationship to any form of Buddhism. Still, old habits were too strong to be easily overcome, and Mitsuko in one of her addresses asserted that she was the reincarnation of Nichiren himself. The special claim made by the preachers of this sect is that diseases, whatever their nature, are healed summarily in response to prayer. On the ethical side, the teaching of the sect is essentially the popu-

larised Confucianism of the Shingaku and Kyūō Dōwa.

Mr. Greene gave an account of several alleged miracles wrought as a result of the prayers of the faithful. The most impressive of these was the case of a poor lunatic in Osaka, who was instantly cured after many years of torment to herself and wretchedness to her family.

It seems strange to find in the chief temple of a sect representing so much crudeness and superstition, gas fixtures and a telephone, and to see in its magazine an elusive point in theology illustrated by the action of sulphuric acid upon ammonia. This association with the conveniences of modern life with all their rationalising tendencies suggests an early decay. Such superstition as this sect involves cannot long withstand the common school and the public press.

“SUMIYOSHI MONOGATARI.”

A General Meeting of the Asiatic Society of Japan was held at the Parish Buildings, No. 54 Tsukiji, on Wednesday, June 26, at 4 p.m., the Rev. D. C. Greene, D.D., President, being in the chair.

The minutes of the previous meeting were taken as read.

The Chairman announced that the papers which would be brought before the meeting were a translation of the “Sumiyoshi Monogatari,” by Harold Parlett, Esq., and a translation from Dazai’s works, of which the subject was “*Saishi*,” or Worship, by R. J. Kirby, Esq.

In the first place he called the attention of the meeting to Mr. Parlett’s paper.

Mr. Parlett proceeded to give a brief resumé of the story contained in the “Sumiyoshi Monogatari,” reading at the same time various passages from his translation.

The plot is briefly as follows. In ancient days there lived at Kyoto a Chūnagon. This man has two mistresses, of one of whom he is so passionately enamoured that he takes her openly to wife. In course of time she bears him a daughter, the heroine of the story, who grows up a maiden of surpassing beauty. Unfortunately while she is still a child, her mother dies leaving her to the sole care of an old nurse: for the Chūnagon, immediately after the expiration of the period of mourning, marries his other mistress. This latter, the "villain" of the story, has two daughters of her own, step-sisters of the Himegimi with whom the father would fain have the latter live, were it not that he is afraid lest the step-mother should ill-treat her. Eventually, however, being overcome by the loneliness of the Himegimi, he brings her to his own house, where all goes well, till the damsel grows up and the rumour of her beauty reaches the ears of a young General, the son of one of the Ministers of State. He is so fascinated by the description of her that he determines to win her, and, to this purpose enlists the services of a man who had once been in the household of the Himegimi's mother. All the General's efforts to get the maiden to reply to his love-letters are, however, unavailing, and things are in this pass, when the story comes to the ears of the step-mother, who is jealous of her stepdaughter and easily persuades the General's messenger to carry the letters intended for the Himegimi to her own daughter, and to pretend that the latter is the lady of the General's desire. The ruse succeeds for a time, and the lover, though not as enthusiastic over the beauty of the maiden as he thinks he ought to be, is fairly satisfied. At last he discovers that he has been deceived and is

thereupon plunged into such grief that he wants to depart this life. The recollection of the fact, however, that the Himegimi is still there to be won inspires him with fresh courage and he renews his endeavours to gain her affections, but always without success. While this is happening on the one side, the Chūnagon on the other is busy trying to introduce his daughter into the household of the Mikado, to the infinite disgust of the stepmother, who, after consulting with a wicked nurse in her service, essays to bring her husband's plans to nought by telling him that his daughter is paramour of a low-born priest. The Chūnagon at first refuses to believe her story, but, when she actually shows him a villainous looking person emerging from his daughter's apartments, he is forced to admit that appearances are so strong against her that he can no longer think of sending the maiden to the Palace. Nevertheless he determines that she shall be married to a person of suitable rank. Such an one is soon found and the step-mother is informed by her husband of his new decision. Outwardly she is careful to simulate intense joy: inwardly she fumes with rage and envy, and at once sets to work, with the aid of her accomplice, to frustrate her husband's wishes. The two decide that the only thing to do is to wed the damsel secretly to the brother of the wicked nurse, a hideous old man. Unfortunately for them a servant in the step-mother's household overhears the plot and reveals it to Jiju and her mistress, with the result that the two unfortunate girls flee for protection to the house of a nun, once in the service of the Himegimi's mother, and now living at Sumiyoshi. Here they live for two years, being eventually discovered by the love-sick general. When he first appears at their place

of refuge the Himegimi is disposed to treat him coldly, but she is dissuaded from this by the nun. A few days elapse and then the Himegimi returns to Kyoto with the general, whom she has in the meantime married, but years pass before she reveals to the sorrowing Chūnagon that she is his long-lost daughter. At the last all the good are rewarded and the wicked duly punished, both the step-mother and her accomplice dying in miserable poverty.

Dr. Greene thanked Mr. Parlett for his most interesting paper. Such papers formed useful contributions to the study of ethnic psychology. The best thanks of the Society were due to Mr. Parlett for his translation of the "Sumiyoshi Monogatari."

The Rev. A. Lloyd then read a paper by Mr. Kirby, which was a translation of Dazai's Saishi."

SAISHI.

The word translated here as "Worship" is expressed by the Chinese character 祭 used for the Japanese word "Matsuri." According to Williams it is composed of the radical "Shi" "to declare," with the contracted characters "Shu" "hand" and "Niku" "flesh," and means "sacrifice," and 祀 also read "Matsuri," to sacrifice to the departed. The paper I now present to you is a further translation from the Political Economy of Dazai Jun, who lived 220 years ago. Worship is the worshipping of other Gods 外神 and Ancestral Worship 先祖ヲ祭ル. It is written in the Saden that the most important factors of a country are its Worship 祀 and Fighting men 戎. If there are Gods 祀 there must be worship, and if there are fighting men there must be soldiers. These two are of the utmost importance to a country.

The Emperor worships Heaven and Earth, the famous Mountains and Rivers of the earth and the Gods of the Soil and Harvest. Princes worship the Gods of the Soil and Harvest, and the famous Rivers and Mountains of the country. Great men worship the five Shi 祀 (Gods). The Gods of the Soil are the Sha 社. The Gods of the Harvest 稷 are those Gods of the five cereals. The five Shi 祀 are the Gods of the House 戶, of the Furnace 竈, of the Gate 門, of the Roads 行, and of the Household Garden.

The soil produces all things and nourishes mankind, and in consequence of this our people are now happily alive. Of the five powers 五行 the good 德 of the soil is the widest reaching, and to repay this good the Gods of the Soil are worshipped in some countries, but not in Japan. This is a mistake. In China travellers worship the Sodo 祖道 on leaving the gates, so is the God of the Roads. On the departure of troops the Gods of War and Horses are worshipped. The God of War is called Shiyu (after a rebel 2637 B.C.). The God of Horses is the star called Tenshi (Heavenly Horses).

The Kami are Heaven, Earth, Mountains, Rivers, Soil, Grain, and the five Ki. The Shin 神 of heaven and Shi 祇 of earth distinguish between heaven and earth, but Kami is the common name.

The spiritual soul 神靈 of the dead is called Ki 鬼, and this when joined together with 神 makes the word "soul" Kishin 鬼神.

In worshipping Kishin the Ceremonial Law must be observed very carefully so as to distinguish which Kishin ought to be worshipped and which not.

Those worthy of worship are the ones chosen by the Sages.

The Emperor (Tenshi), being the Lord of the Earth, worships all the Kishin of the earth, which have been chosen for worship, and these are called Shiten 祀典 (Lawful Worship). The Princes and those lower worship only the Kishin specified by the Emperor.

These are called Meishi 命祀 (Specified Gods). None but Meishi ought to be worshipped by the people.

All Gods have rank. The Tentei (Emperor of Heaven) of course is the highest of all. The Sun, Moon and Stars are all Gods of heaven and are above rank. All Gods of the earth come below the Tenshi (Emperor) and their rank can therefore be classified.

It is said in the Law of the Former Kings that the five Peaks ranked the same as the three Dukes 公, and the four Rivers as the several Princes 侯. The five Peaks were Jotai, Nanko, Seikua, Hokkuko and Chusu. These are the five most noble mountains of the earth and ranked with the three Dukes. The four Rivers are Ko, Ka, Wai, and Sai. Of Rivers these are the four most noble, and ranked with the different Princes. The Ko (Princes) were one rank below the Ko (Dukes). It can thus be seen that in addition to the five Peaks and four Rivers there were no Gods equal to the three Dukes and several Princes. Thus rank is no light thing.

To fear Heaven and grieve for man is a prince's part. It is too difficult a thing for the ordinary student to understand. In all worship there must be a head. All important worship the Emperor or Princes must perform themselves. At these times the Emperor or Prince are the heads. The inferior forms of worship may be entrusted to retainers and Proxies. The person who acts for the lord is then the chief worshipper. Those in the service

of Kishin (Spirits) are called (Fushiki), Priests and Priestesses. The Kannagi are what are now known as Miko. When speaking of Fu and Shiku, the former is a woman and the latter a man. The Shiku is the present Negi and the word means Hafuri (Brinkley gives Hafuri as "An official of a Shinto Shrine). Those ordinarily called Kannushi and Guji are the same as these. From the middle ages Bozu have existed, these are at present called Bettsuto 別當 by the vulgar. Bettsuto and Shiku are the same. Both are in the service of the spirits, but are not chiefs of worship. The uneducated are not aware of this. To think that the Chiefs of Worship are the same as the Bettsuto and Kannushi is to fall into error. Then again the Shinshu (written with the same Chinese characters as Kannushi) is the Spirit's true body; it is sometimes made of stone or wood. It is similar to the Ihai (rank tablet), but it is not the same thing. It is what the vulgar call Shintai (the Spirit's Body). In Japan Shu (Lords) of stone and wood are not made. The Nusa is made of paper, and it is the common custom of Japan to call this the Spirit's Body. This is the Shinshu. To call the Shiku by the word "Kannushi" is an error. Nearly all Shinrei (Spirit Souls) are placed in Byo or Shi (Shrines). The meaning of a Byo is Miya, and of Shi Yashiro, but really they are both the same. In China the Shrines of the Five Peaks, and Four Rivers are called both Byo 廟 and Shi 祠.

The Shrines where the souls of Sages, Princes, Dutiful Retainers, Honest Samurai, True Women, and Chaste Wives, etc., are worshipped are called Shi. The two names are joined together and the Shrines called Shibyo.

At present the restrictions against Tenshukyo (Christian-

ity) are very strict. All without distinction, high and low must by law honour Buddhism, and thus they think that only Buddhist rites for mourning and worship ought to be observed, and so they look upon the teaching of the Sages of the Middle Kingdom as one and the same with Christianity and therefore to be prohibited. And this idea that every thing ought to be left to Buddhism was acted on. This was a mistake of the people. The prohibition of Christianity is for the best interest of the country. But how is it that the teachings of the sages have been confounded with it?

But at present as a proof that one does not believe in Christianity, it is the law of the country that Buddhism must be worshipped, therefore, if not every year, at least once in three or five years, it is necessary to go to a Buddhist temple and worship, or to send for a Buddhist priest and have the worship carried out.

In worshipping ancestors and parents, the Shinshu and Shinhai are used. The Shinshu is the dead person's true body, or shade image, and the Shinhai is the tablet on which is written the whereabouts of the dead person's Shinrei (soul). Though both are made of wood, the meaning and law with regard to them is quite different. On the Shinshu the name of the dead is written, on the Shinhai is written the Shini (spiritual rank). The Shinhai is also called Shinhan (spirit board). This is what is called the "Ihai" by people of to-day. The Taifu and those of higher rank having Sobyō (ancestral shrines) and Shido (worshipping halls) should erect Shinshu, those having no Shido ought to erect only Shinhai, and not Shinshu. The reason is that the Shinshu being the real body of the dead person is the dwelling place of the

soul. There is usually some one guarding it, so that in the event of fire, floods or other catastrophes it can be moved to some other place, the crime of allowing it to be carried away accidentally by flood or burnt by fire is just the same crime as injuring the body of a relation. The Shinhai only shews the rank, and is of no great importance to the soul, and should it be accidentally burnt or swept away no crime of injuring the body of a relation has been committed. In Yeddo, where fire is specially dangerous, many samurai and *Taifu* live only as lodgers and even the rich cannot erect Shinshu. Amongst the vulgar of to-day it is thought that the Shinshu and Ihai are one and the same thing. Even scholars through not thinking, get the terms of Shu and Hai mixed.

The Chairman thanked Mr. Kirby for preparing the paper which, in his opinion, was of value to the Society.

ANNUAL MEETING.

The annual meeting was held at the Parish Buildings, 54, Tsukiji, Tokyo, on Wednesday, Dec. 18th, at 4 p.m., Dr. D. C. Greene, President, being in the Chair.

The minutes of the previous meeting were taken as read.

The business of the annual meeting was first disposed of. The Secretary read the annual report.

REPORT OF THE COUNCIL.—SESSION, 1901.

There is little to record regarding the past session.

Two general meetings were held during the year at which the following papers were read:—

Remmon Kyōkwai, by Rev. A. Lloyd.

Remmon Kyōkwai (Supplementary), Rev. D. C. Greene, D. D.

Translation of "Sumiyoshi Monogatari," by Harold Parlett, Esq.

Translation of "Saishi," Dazai, by R. J. Kirby, Esq.

Another translation from Dazai by Mr. Kirby and "Some Tales from the Uji Shin Monogatari, by Mr. S. Ballard were read at the last annual meeting. It is hoped that more papers will be received in 1902.

Eighteen new names have been added to the list of members and eleven members have resigned and three died. The Council express their deep regret at the death of the Rev. W. J. White, who for so many years took an active interest in the affairs of the Society.

The Treasurer's report was then presented.

THE HONORARY TREASURER IN ACCOUNT WITH THE
ASIATIC SOCIETY OF JAPAN.—SESSION OF 1901.

DR.

To Balance from last year.....	748.20
To Subscriptions and entrance fees	1,059.79
To Sale of Transactions.....	1,128.48
Interest	38.21
	<hr/>
	2,974.68

CR.

By Rent	108.00
By Printing.....	125.60
By Insurance	100.00
By Postage	35.26
By Assistant Librarian's Salary	50.00
By Caretaker	9.00
By Case to hold correspondence	7.50
By Miscellaneous90

Dec. 12. By Balance	2,546.42
	<hr/>
	2,974.68

STATEMENT OF BALANCE.

Mitsu Bishi Goshi Kwaisha	1,436.56
Hongkong and Shanghai Bank. Corp. ...	1,109.86
	<hr/>
	2,546.42

HAROLD G. PARLETT, Hon. Treasurer.

Examined and compared with vouchers and found correct.

RICHARD J. KIRBY, Auditor.

LIBRARIAN'S REPORT.

For the year 1901.

The Sale of Transactions during the year have amounted to 687.21 *yen*: during the last half of the year 1900 they amounted to only *yen* 166.83. The increasing demand is gratifying.

The Stock in hand is given on the sheet annexed. It is my duty to point out that the stock of some numbers has run very low. Of vol. 3 part i. we have only 25 copies left; of vol. 8, part i. only 14; of vol. 8, part ii. only 24.

The list of Exchanges remains very much the same as in previous years, and have I believe all been received; but I have no accurate record except for the few months that I have been in office.

Vol. 28 has been published and distributed: the first part of vol. 29 is rapidly approaching completion, and should be in the hands of members by the end of the year.

It has occurred to me that a quarterly Bibliographical Report of new books appearing in Japan, together with a short description in English of their contents, might be of considerable value to students of things Japanese both in this country and at home; and that the publication of such a Report would add very much to the value of the work done by the Society. As I have many dealings with Japanese publishers and booksellers, I think I can collect the material, and I shall be very glad to undertake it for the Society if the Council will authorize me to do so.

ARTHUR LLOYD.

Dec. 18, 1901.

COUNCIL FOR 1901-02.

The following gentlemen were elected Members of the Council for the ensuing year:—

Rev. D. C. Greene, D.D., President

Rev. A. Lloyd, Vice-President and Librarian.

J. F. Lowder, Esq., Vice-President (Yokohama).

Arthur Hyde Lay, Esq., Corresponding Secretary.

Rev. E. S. Booth, Corresponding Secretary (Yokohama).

Harold G. Parlett, Esq., Treasurer.

Members of Council :—B. H. Chamberlain, Esq., R. S. Miller, Esq., R. Masujima, Esq., R. J. Kirby, Esq., Professor C. S. Griffin, Professor E. H. Vickers, Professor E. W. Clement, Dr. D. MacDonald, Rev. A. F. King, Professor J. T. Swift.

AN INTERESTING PAPER.

Dr. GREENE, after asking Prof. Clement to take the chair, read a portion of a translation of the Hyo-chu-ori-taka-shiba-no-ki, prepared for the Society by the Rev.

Geo. Wm. Knox, D.D., formerly one of its Vice-Presidents, but at present Professor of Comparative Religion in Union Theological Seminary, New York City. The following is a brief resumé of Dr. Knox's introduction to his translation.

The Hyo-chu-ori-taka-shiba-no-ki, to which Dr. Knox gives the secondary title, "the Autobiography of Arai Hakuseki" was written, apparently, with the sole view of leaving to the children of the author an account of his early life and his experiences at the court of the Shōgun. It was preserved in manuscript for many years but not long since was published in printed form.

This work includes a fairly complete account of Arai's family, youth, education, early struggles and later success. It is especially valuable for the vivid picture it gives of life in Old Japan, and that not merely in the circle in which he personally moved, for the narrative affords many glimpses into other and remote circles.

Arai was from an unfortunate family and only after much labor did he surmount his early difficulties and become the official scholar to the Shōgun himself. While without formal authority he was the confidential adviser of the Shōgun and through him ruled the empire.

Three ideas appear to have governed him:—(1) The reformation of abuses; (2) the reformation of the rites and ceremonies of the Shōgun's court; and (3) the exaltation of the Shōgun's power. The reminiscences of Arai's public life have to do with the period occupied by the sixth and seventh Shōguns.

The fifth Shōgun was a strict and superstitious Buddhist and a great patron of Chinese philosophy. He lectured upon the Daigaku to daimyō and priests and

greatly stimulated learning; but unhappily, in his later years certainly, he seems to have given himself up to a life of profligacy which was associated with great corruption among the officials of all grades. In his efforts to protect the lower animals, the Shōgun lost all sense of proportion, and injuries inflicted upon dogs, cats, or birds, even by accident, were punished with great severity—by banishment, imprisonment or even in some cases with death. Doctors of high rank accompanied by six attendants visited sick dogs.

The coinage was frequently debased, daimyō were transferred from one fief to another for the sake of extortion, and taxes were greatly increased. A tax of three *bu* on each house was levied for the benefit of the dogs.

A Japanese historian says, the fact that such abuses did not lead to a rebellion was owing to the transmitted virtue of the Tokugawa family. It was to bring back the Government to the old standards that Arai devoted his life. He was a Confucianist of the orthodox school of Chu-hi, and with the intensity of a Puritan he strenuously sought to carry out the Confucian theory in public and private life. He studied the ancient classics reverently and adopted them as his rule of life. We can understand Arai's conduct only when we think of him not as a politician or statesman, but as a moralist whose theories of law and government were rendered sacred by the solemn sanctions of religion.

He carried the same zeal into his work of reforming the rites and ceremonies of the Court;—indeed, to his mind such matters had a direct bearing upon the welfare of the State. In some cases it is manifest that they were the outward sign of purpose to conserve the dignity of

his master, especially in his relations to the King of Korea.

Some have appeared to see in these efforts an indication of disloyalty to the Imperial family, but a careful reading of the autobiography does not support this view. While quite possibly not a model of virtue in all respects, he deserves a high place among the worthies of old Japan. If judged by Occidental standards, Dr. Knox thinks it would be easier to find European statesmen of his century who were his inferiors than to find those who surpassed him in righteousness and fidelity to principle.

His interview with Pere Sidotti (see the *Chrysanthemum*, Vol. ii, pp. 390 ff. and Trans. As. Soc. ix pt. ii.) and his recommendations to the Shōgun in behalf of the imprisoned missionary, show at least an unusual ability to take fair-minded views of men and things.

In addition to Dr. Knox's introduction, Mr. Greene read the larger part of the reminiscences which deal with Arai's family and his early life. These were of great interest both in themselves and as illustrations of life in Japan during the latter part of the seventeenth century.

It is proposed to read selections from the remainder of the autobiography at the next meeting of the Society. These selections will for the most part illustrate Arai's duties as official adviser to the Shōgun. These duties were of the most varied character and brought him into contact with many departments of the Government, and the incidents he relates exhibit widely differing phases of social life.

Mr. PARLETT expressed his appreciation of the paper which he had been able to read through. It was one of the most interesting he had read and gave one a glimpse into the old Japan as it really was.

Professor CLEMENT said the thanks of the Society were due both to Dr. Knox for his most interesting contribution and to Dr. Greene for kindly consenting to read it.



CATALOGUE

OF

JAPANESE BOOKS PUBLISHED

JANUARY—JUNE 1902.

The Librarian wishes to inform members of the Society not living in Tokyo that he will be glad to assist them in procuring any of these books. Also, that he will be willing to make arrangements with Students to have translations made for members at moderate charges.

Address: REV. A. LLOYD, 56, Tsukiji, Tokyo.

I. ART.

Beisen gwadan, 米遷畫談 A collection of Beisen's opinions about paintings. Publisher 三松堂 Sanshōdō. Price 60 sen.

Bungei ronshū, 文藝論集 By 上田敏 Uyeda Bin. A collection of essays on various subjects connected with athletics, literature, and arts. Publisher 金港堂 Kinkōdō.

Gahō zenshū, 雅邦全集 Vol. I. This book contains Gahō (an artist's) drawings copied from the original. Publisher 日本美術院 Nippon bijitsuin. Price 60 sen.

Hokushin Kembunroku, 北清見聞錄 A sketch book on North China. Publisher 木村桑市 Kimura Kumeichi. Not for sale.

Nippon kwaiga shi, 日本繪畫史 A history of Japanese drawing. Publisher 金港堂 Kinkōdō. Price 70 sen.

II. BIOGRAPHY AND HISTORY.

Jō no na nanshū, 情之南洲 By 山崎忠和 Yamazaki Tada-kazu. A description of the Elder Saigō's character as man of heart. Publisher 一二三館 Hifumikwan.

Kinsei Zenrin Genkōroku, 近世禪林言行錄 By 森大狂 Mori Daikyō. A collection of short notices of famous priests of the Zen-sects.

Shigi (Tokugawa Ieyasu jiseki), 史疑 (德川家康事蹟) A book on the origin of the Tokugawa Family by Muraoka Soichiro. Publisher 民友社 Minyūsha. Price 25 sen.

Yuri Kōsei, 由利公正 By 芳賀彌一 Hōga Yaichi. A life of Viscount Yuri, a prominent figure at the time of the restoration. Publisher 八尾 Yawo.

III. EDUCATION.

Bunkwan futsū oyobi saibansho shoki shiken mondai tōan, 文官普通及裁判所書記試驗問題答案 Answers to examination questions for the applicants for civil offices and clerkships of court. Publisher 清水書店 Shimizu shoten. Price 70 sen.

Butsurigaku keisanhō kaisetsu, 物理學計算法解説 Vol. I and II. By 池田清 and 近藤清次郎 Ikeda Kiyoshi and Kondō Seijirō. A book on physics. Publisher 高岡書店 Takaoka shoten. Price 40 sen. (per Vol.)

Chūgaku shinshiki bengaku yōketsu, 中學新式勉學要訣 Hints on study for the students of the Chūgakkō. Publisher 大學館 Daigakukwan.

Dōbutsu no hanashi, 動物の話 Stories of Animals. Publisher 民友社 Minyūsha.

- Higo kenkyū hō, 英語究究法 A book on the art of studying the English language. By Henry Sato. Publisher 文聲社 Bunseisha. Price 18 sen.
- Ei-wa Sūgaku shinjiten, 英和數學新字典 A new English Japanese dictionary of mathematical terms. Publisher 岡崎書店 Okazaki shoten. Price 1 yen.
- Gakusei dokushohō, 學生讀書方 Hints on reading. Publisher 大學館 Daigakukwan.
- Keizaigaku kōyō, 經濟學綱要 By 天野爲之 Dr. Amano Tameyuki. A book on the principles of the science of economy. Publisher 東洋經濟新報社 Tōyō Keizai Shimpōsha. Price 90 sen.
- Kenbikyō shiyōhō, 顯微鏡使用法 By 外山 and 芳賀 Toyama and Hōga. How to use a microscope. Publisher 明文堂 Meibundō. Price 50 sen.
- Kokumin dokuhon, 國民讀本 A Citizen Reader for higher elementary schools. Publisher 國民教育社 Kokumin-kyōikusha. Price 30 sen.
- Kwagaku keisanhō kaisetsu, 化學計算法解說 By 池田清 and 近藤清次郎 Ikeda Kiyoshi and Kondō seijirō. A book on chemistry. Publisher 高岡書店 Takaoka shoten. Price 40 sen.
- Kyōiku shōgen, 教育小言 By 徳富猪一郎 Tokutomi Ichirō. A collection of the author's opinions about education in its practical and theoretic side. Publisher 民友社 Minyū sha.
- Nesfield dai san Eibunten kōgiroku, ナスフィールド第三英文典講義錄 A note on Nesfield's Grammar Vol. III. By Jiro Nagura. Publisher 上原書店 Uehara shoten. Price 30 sen.
- Saishin keizaigaku, 最新經濟學 By 島村孝三郎 Shimamura Kozaburo. A book on political economy, the

- newest theories collected. Publisher 實業の日本社
Jitsugyō no Nipponsha. Price 90 sen.
- Shakaiteki Kyōiku saku, 社會的教育策 By 高橋正熊
Takahashi Masakuma. Essays on social education.
- Shotō nōgyōkwa kyōjuhō, 初等農業科教授法 By 横井時
敬 Yokoi Jikei. On the teaching of elementary agricul-
ture to the students of the Chūgakko.
- Suidō no maki, 水道の巻 By 石井研堂 Ishii Kendō. A
book for boys giving a short account of water, its physical
history and uses. Publisher 博文館 Hakubun-Kwan.
Price 15 sen.
- Tetsugaku shiyō, 哲學史要 By 波多野精一 Hadano Sei-
ichi. A short history of philosophy. Publisher 大日本
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